

145

A
CONFERENCE
ABOUT
WHORING.

Eccles. vii. 26.

I find more bitter than Death, the Woman whose Heart is Snares and Nets; her Hands as Bands: Whoso pleaseth God shall escape from her, but the Sinner shall be taken by Her.

Rom. xiii. 13.

Let us walk honestly — not in Chambering and Wantonneſs.



L O N D O N :

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WO Country Gentlemen, of good Education and Sense, went to *London* in *Michaelmas* Term, to transact some Family-Affairs; and lodg'd with a Relation, a worthy Alderman: who fill'd his Post as became a Man of true Virtue and Worth. The Lady of the House was exceedingly well-bred, of good natural Endowments; and those advantaged by Reading, Conversation and Experience: which being set off with a Mien unaffected, and Gracefulness peculiar, render'd her most agreeable to all; and an equal Companion to a serious and wise Magistrate.

A Night or two before they went away, they return'd their Thanks to the Alderman and his Lady, for the very kind Reception, and the handsome Manner of it; modestly praising their Oeconomy, prudent Administration touching Things and Persons depending; especially having Prayers twice a Day in the Family: which look'd as if

they were in earnest about their Salvation, had God uppermost in their Mind, and the Good of Souls at Heart.

There is another Face of Things in the Street, said one of the Gentlemen, which shocks me to relate; for in my Walk from *Westminster* hither this Evening, I verily think the Wenches offer'd, by Elbows and Jostles, to pick me up 20 Times: So far is Innocence and Modesty departed from them, that they become Aggressors, and Brags can sooner blush: So much have they dismantled themselves of the natural Decency and Ornament of their Sex, that their very Impudence, which they think a Temptation, becomes a *Nausea*; their Addresses recoyling and reluctant.

Separate a Woman from Modesty, she becomes quite another Creature than God made her. Her Strength lies in her Virtue, Purity, Chastity; without these, she is a Monster and Dunghill, not to be endured without Charity and Compassion, in Order to be reclaim'd: for no Mortal can love Filth, any more than he can eat it. A plying Prostitute is an abandon'd Wretch, a walking *common-Shore*, a *Light-house* to the Wise, an *Ignis fatuus* to Fools. To be seduced by such, is like going gradually and deliberately into a *Pest-house*; or bartering our Reason for a Distemper.

When People go about the Streets to *vend Poison*, one might justly wonder who would be their Customers; but that there are in this City abundance of thoughtless, undistinguishing Youths, perfect Tinder; seizeable by the least and worst Spark. If these Sluts were obliged to have an Intimation of their Profession at their Door — *Here lives a common Whore*: I fancy (at least hope) the Sign would go near to starve them: a Fate too good for such Nufances.

For, perhaps they inveigle an heedless Lad, sent on his Master's Errand, pick his Pocket, ruine his Body,

Body, prophane his Mind, by instilling into him the Arts of Falshood and Fraud; render him a future Plague to his Friends and Relations. Or else they light on a Man in Liquor, who sees by a false Light; him they pillage and dismiss with Remorse. Or else they meet with a Country-Squire, who smiles in black at his Grand-father's Death; him they ease of his Moveables, and give him a Remembrance in Lieu. Or else, they meet with a Person who is sour'd with his Family and Domestick Circumstances; him they finish, by making him Bully and Beggar.

As the Water carries the Vessel by adapting it self to it; so do these wicked Women manage by Artifice and Wile those senseless Creatures who fall into their Snares, to their own Destruction; by leading them into all Sorts of evil, and leaving them in Rags.

A Whore always was, and will be among civiliz'd Nations, a Term of Dishonour and Disgrace, tho' she may be cover'd over with a Title; as an Afs in Tissue, is an Afs still. But a *Street Whore* wants a Name bad enough, can't be describ'd but by Sentences — She is a Shame to her Sex; a Grief and Blemish to her Family; inverts the Design of her Creation; a Rebel to God; an Odium to Men; a Drudge to the Devil; a Fiend incarnate.

You are very liberal, Sir, in your Expressions about our Sex, said the good Lady; and those poor Wretches you inveigh against can't be sufficiently expos'd or lamented. It would make one Melancholly to consider so many heedless Creatures posting to Ruine, by making Vice a Profession; who, if carefully educated and wisely shaped, might have proved useful and ornamental to human Society. Tho' they are highly to blame and unjustifiable, yet they are not *only* to blame; they have a Tincture of the Times they were bred in; and are

are almost kept in Countenance by the Looseness of the Age, to which you Men have not a little contributed; by ill-using, or not wisely exerting the Power properly lodg'd in your Sex.

For by Prerogative of Nature, you Men claim to govern; and happy were it for us Women, if our Governours were wise and good; because 'tis so much easier to be governed, than to govern. No body would envy your Title or Power, if you would cast about, think, and contrive for the good of the Family you preside over, by the best Rules of Oeconomy. Every body would be glad to obey; if you would set your Domesticks wholesome Precepts and good Example.

But when the Master of one Family is asleep in a Brandy-Shop; the Master of another, taken speechless at a Tavern; so that he can't tell his own Name, or where he is; a third brought Home by the Watch, past twelve; another hooting all Day at a Nine-pin Alley, or Bowling-Green, where he mortgages his Rings; another gone to the Groom-porters, to lay out his Money fashionably: When this happens to be the Case, as it too frequently does, how can it be imagined that the Ship will be carried steadily, if the Pilot be giddy or stupid? Or, that the Members of a Family should direct themselves by Prudence and Virtue, when the Master of it is listless, and loose?

Did you ever hear that a Stammerer taught others to speak plain; a deaf Man, recommend Musick; or a blind Man, Painting? If a bloated Sot should hick-yex a Lecture of Temperance; a rotten Debauchee snuffle out the Praises of Chastity; or a ragged Spend-Thrift speak well of Frugality; their respective Virtues, perhaps, may be thought the better of, by reason of the ill Effects of the contrary Vices manifest in the Sufferers; (as Rocks and Quick-Sands are discover'd by Light-Houses, in Order to be avoided :) but still the
most

most natural Way of recommending Virtue and Prudence, is a virtuous and prudent Example; 'tis *that* will convince and conduct better than grave Rules; for a serious Life much excels the Flourishes of a Pen; because a Pen may be mov'd by a bright Fancy, void of Morals; (as a wicked Man may be a good Painter, and *Thersites* draw a *Venus* :) but a serious Life and Conversation must proceed from Principles of Piety unaffected, a Soul divinely warm'd, where Heaven is in the Eye, and God in the Heart.

The Way and Manner of this City is strangely alter'd for the worse; for having been born and bred here, and my Family before me, I am able to say somewhat touching that Matter from my own Experience, and good Hands. The Citizens formerly liv'd most at Home; and when they had any Thing to spare, they spent it among their Families by Way of Regale, and they all rejoyced together.

This created an Endearment; a Cement of Love and Friendship: when they feasted together, and took part of the *good* Things, they would easier digest the unavoidable *Evils* of Life; as People in the same Boat, run the same Risque without grumbling. There reign'd a Spirit of Prudence, as well as Industry and Frugality, among the old fashion'd Citizens; and they found their Account in spending a little loose Money at Home among their Domesticks; because they were not only in their proper Business themselves, but they kept their Servants and Dependants in their respective Affairs too, and at a proper Distance. For the Master's Presence keeps the Servants from being saucy; as his Absence encourages them to make such improper Attempts, which otherwise they would neither dare, nor perhaps think of.

I can't say there are any new Vices in this Age; for the same Passions, Infirmities, Temptations,
Mi-

Mistakes, obtain at all Times; and the Vices now prevailing were formerly lamented and decry'd : because Man begets his like. But still one may truly say, that Wickedness is more open and bare-fac'd of late ; 'tis not under that Curb and Restraint as formerly. Immorality is not under a due Check ; Impudence is pass'd off with a Smile ; great Sins are accounted little ; little, none at all. Publick Societies are made up of private Families ; such as Families are, such will be Societies : Till every one sweeps his own Door, the Street will never be clean.

How many Houses are there in this City, where there is not so much as one single Petition to God offer'd up in a whole Year ? How many Masters of Houses are intemperate almost half the Nights in the Year ? More Money is spent in Morning-Whets, and Evening-Clubs, than would maintain a good Family. These Junkates and Assignations pass upon the Wife, (if she's weak enough to believe it) *to carry on Trade*. Enquire for the Man of the House, he is gone to such a Tavern : The Wife is used and accounted but a better Sort of Servant, to keep the House clean, and make him some Hot-Supplings when Crop-Sick.

The Children grow up indeed, so do Weeds and Toads ; but their Minds are unfurnished, uncultivated : They know little of their Duty to God, their Neighbour, or themselves ; if they practise less, 'tis no Wonder. The Children are our Representatives, must People the World when we are dead. If you set an Acorn, you must not expect a Tulip ; for as the Premises are, such will be the Conclusion. I dare say, very few of those Sluts, who ply in the Streets, can give a tolerable Account of the Principles of Virtue, were it to save their Lives ; having been bred in a Family who lived *without God in the World* * ; with-

* Eph. ii. 12.

without Conduct, Prudence, or so much as the *Appearance* of Piety.

Not that good Education is always a Preservative against Vice, but it is a Sort of Ballast and Byass to human Nature and Practice; and will be a Bridle against several Irregularities, which will not be committed without boggling and Remorse: and there is more Hope of a Person who sins with Uneasiness to himself, than of another who hardly distinguishes betwixt Good and Evil. There is more Hold to be taken of a Person towards his Reformation, who has been bred like a Christian, than of another, who has been bred like a Beast. Hence appears the Happiness of good Education: — That a Person by it is bespoke and turn'd the right Way; from whence if he should chance to deviate and warp, he must be some while defacing his good Principles, and demolishing his Virtue; because no Man is worst at first (and he has a Chance to be saved while he is falling, if some lucky Friend steps in.) And all that while he is falling, he is at War with himself; can't sin for Fear of himself. An Instance this is of the Wisdom and Friendliness of Providence — That Man is a Sort of Watchman to himself; the Criminal is made his own Executioner, to terrify him that he should be neither.

You Men are sparing in the Education of us Women; shy and cautious of putting us in the Way of Knowledge; or affording us the Advantages and Opportunities of improving our Faculties. This calls your Wisdom and Integrity too in Question; for whereas you design us Companions for Life, by Neglect of Educating us well, it looks as if you valued not what Company you kept at Home, but that you intended to seek out for better abroad; esteeming the Wife as *legal Lumber*: You will not venture us with Letters or Language, but preclude us; lest we should top upon you with

Learning, who can make our Part good *without* it. You say one Tongue is enough for a Woman; I say 'tis too much for a Man, unless he has good Understanding to dictate: for could he speak foolishly in twenty Languages, it would only expose him to twenty Nations. I apprehend the Use of Languages is: — That People should be let into the best Notions that occur in several Languages, and turn them to their own Account by the Help of good natural Parts; which if faulty, the Politure of Languages signifies no more than adorning a Post; for you can't edify a Windmill by filling it with Books. No Man ever yet ascribed Wisdom to a Parrot or Magpye, tho' perchance they may pronounce *Greek*. Capacity and Usefulness does not go by the Sex, but by a proper cultivating the Mind, which is truly the Image of God, a Ray of Divinity; by which we are as near kin to the Deity as you: the Body being no more than the Surtout or Shell.

Queen *Elizabeth*, who was brought up to Letters, steer'd thro' a long and troublesome Reign, with Safety and Honour, makes as good a Figure, in History, as any Monarch since the Conquest. And tho' it may be said, that she had wise *Men* to her Counsellors; yet it must be allow'd, that she had Understanding to judge whether their Advice was fit to be follow'd. 'Twas that shew'd her capable and shrew'd; for not only the Person who starts a good Notion is wise, but who can point it right, and make Advantage of it. A mean Thing may stumble and blunder upon a lucky Thought, and prove the Occasion of Good; as the Shepherd found out the Loadstone, the Goose sav'd the Capitol; but it must be a sound Judgment that can work up Matters and digest them so, that they may prove useful and serviceable.

An original Mistake prevails among you Men, our Governours, — That our Sex can't be render'd

der'd more useful than generally we are ; so that you cultivating but one half, if that, which is the meanest Part too, can expect but half Product. Hence arises a slight and discouraging Opinion and Treatment of us ; we are esteem'd *necessary Evils, dead Weight* ; are dispos'd of as a Burden and Encumbrance ; whence sometimes we improperly choose for our selves.

But softly touching the governing Sex. Fame trumpets forth their Conduct and Probity, from the *Northern Islands* to the *South Sea*. The golden Age is once more ; Honesty, Justice, Merit, Truth, Virtue, has the Ascendant. There is not a Pimp, or Sycophant, or Scoundrel, encouraged on this Side the Line ; I hope upon the Earth. To say nothing of the great Impartiality in punishing only the Women at *Bridewell* : Their Blemishes are ornamental ; their *Foibles* are but a *Shade* to their Lustre, to set them off the more : The Innocence, consummate Wisdom of Men, is a Subject so entertaining, that it will excuse the Digression.

I never read but of one naughty great Man, and he lived as far as *India* at *Marlippi*. He was so vain, as to be pleased with a Statue, erected to his Honour, with this Inscription, — *TO THE IMMORTAL MAN*, when he had a Fistula upon him. An impudent Fellow, who outliv'd him, as my Pamphlet says, made this Epitath on him.

*The Remains of an unquiet, vexatious Creature,
Who study'd to make Mankind uneasie ;
His Delight was in Ravage, Desolation, Cutting-Throats.
Firebrand of Distinction !
Shining Plague !
Celebrated for Carnage.
His Word was a Snare ;
His Business Disturbance ;
Human Groans his Music.*

'His Carcass desecrates the Ground it covers.'

Mischief of Renown !

The Idol of Flatterers ;

The Pity and Detestation of honest Men.

Admit still that your Sex, our grand Sovereigns by Charter of Nature, and Right indefeasible, should sometimes, for Variety, make a Slip in Point of Morals; (a thing rather to be suppos'd than granted; rare as Prodigies or blazing Stars;) yet I must own this faint recriminating will not excuse our Sex, whose Duty is so very plain, that *whoever runs may read it*^a; evident as the Sun at Noon, loud as the Voice of Nature. But methinks 'tis great Pity that such Demi-Gods, Beings of such Lustre and Pre-eminence, who are but a Barley-Corn short of Perfection, should be so careful about the Breed of their Horses and Dogs, and so remiss in the Education of their Children, especially their Daughters.

Keen is your Satyr, good Lady, said the other Gentleman; your Reproof, like the famous *Spear*, that did both *wound* and *heal*. For while you charge the Evil we complain of chiefly upon Want of Education; 'tis plainly intimated, that careful Education would go a great Way towards a Remedy. What you observe, touching a Neglect in this City, I doubt will be found too true thro' the Nation; and the little Education in Fashion, is calculated more for *Shew* than *Use*; rather to recommend us to *others*, than benefit our *selves*: as if People when *alone* were either to fall asleep, or cease to be.

By the bye Madam, I little thought your Sex would complain for Want of Dominion, whereas Nature has vested in you the Power of preserving Families; by which you ever did, and ever will

go-

govern this World. For divide the Husbands into two Sorts, the wise and otherwise ; The first will be obliging and morigerous, in View of a regular Issue: The others you easily manage by your natural Wit, which never fails you at a Pinch. Should Learning be added to the Shrewdness of your natural Parts, and that Prerogative lodg'd in you by Nature, the Ballance of Power would be too much on your Side : We poor Men would be no more than *Hewers of Wood*, and *Drawers of Water* ^a : Our precarious Destiny would depend upon your Frowns or Smiles. Should you be angry, we must become petrify'd, and insensate, as if we looked on *Medusa* ; but should you charitably vouchsafe us some Sweets of Life, we must tast them, as *Jonathan* did his *Honey*, at the End of a Rod ^b.

We are not now talking how to mend the *Frame* of the World, as prating *Alphonso* pretended to, but some of the *Manners* of it ; and if somewhat material were offer'd to discourage *Incontinence*, leaving human Nature upon the Foot we found it, the present Age and Posterity too would think better of us, than our Modesty permits us to think of our selves. I would rather contribute my poor Mite to promote *Honesty* and *Goodness*, than fix and find out the *Longitude* ; and should esteem my self more happy, if I could say or do any Thing to reduce wicked Liyers, than to have my Name celebrated in Stone, Brass, or Paper, for inventing, or advancing any Thing, tho' never so useful, that must end with Time.

God is *quasi* Good ; a Being of infinite Compassion and Mercy : Goodness is his endearing Attribute, by which he lays such fast hold on our Ingenuity, that our Duty becomes not onely our Interest, but our Honour. I had rather imitate a
Being

^a Joshua xix. 21.

^b 1 Sam. xiv. 27.

Being so gloriously good, who does Good incessantly, without Merit, Motive, or Upbraiding, than to have Skill or Power sufficient to found an Empire, or stop the Sun. The Pleasure of Mind that results from making my Fellow-Creature easy in his *outward Circumstances*, is very considerable; but to be instrumental in bettering an Opinion, or Habit, where the Consequence is Happiness or Misery everlasting; to hand another into Bliss, who was posting, and just stepping into Flames, must gratifie beyond Description; and fills one's Mind with Praises of God, the Fountain of Mercies, who by weak Means brings about most glorious Effects. But to return.

Looking over the History of *Joseph* this Morning, with some Attention, I took particular Notice of the Method of his Defence, when tempted by his Mistress; with what Presence of Mind he reasoned himself out of her Snares; or rather, how abundantly the Grace of God appear'd, in rendering human Frailty Proof against the Violence of such an Assault.

Both *Josephus*, and *Philo* the Jew, have painted his Behaviour in admirable Colours, and represented him obstinately virtuous in not complying, either by ^a *Tears* or *Threats*, to abuse his ^b *Master* and *Friend*. She follows him with Address and Caresses, Art and Importunity; with Language of a double Edge; how passionately she lov'd him; how she could undoubtedly ruin him, by accusing him to *Potiphar*, who would believe her *Lies*, rather than his *Truth*, as *Josephus* relates it. Things stood so circumstanc'd in Favour of the Intrigue, that it look'd as if he might save his Life, Fortune, and Credit, by consenting; or risque them
all

^a ἔτε οὐκ ἔπειθεν ἔτε ἠναγκαστε φόβῳ, *Josephus*.

^b ἔκ ὧς δεσπότην μόνον, ἀλλὰ καὶ ὧς ἐνεργέτην, ἡδὲ πᾶν πειράσαι, *Philo*.

all by refusing a disappointed, spiteful Woman, who could hate to a Degree as well as Love; and had more Ways to shew her *Malice*, than *Inclination*.

But the great Man rallies his Understanding, opposes his Reason to the Chaff and Cobweb of amorous Tattle; he tells her, that he was but a Servant. *Behold, my Master wotteth not what is with me in the House*^a; and in Virtue of that Relation, was obliged to be just and faithful in not embezzeling his Goods, or connive at others who should attempt to defraud him in a minute Part of his Estate: — That seeing his Duty engag'd him to be true to his Master in *small* Matters, he could not, with any Patience, think of such an Act of *Treachery* and *Baseness*. And that tho' in the Hurry of her Spirits, she forgot her Station, and would degrade her self, let her self down dishonourably, and subject her self to her Slave; yet his Conscience, that would not permit him to cheat his Master of a Penny, would by no Means allow him to invade his Bed, and rob him of that Love of his Wife, which can't be transferr'd; or her of her Innocence.

He tells her farther, — That this his Master was likewise his *Friend* and Benefactor. That being taken into his Service, in the Capacity of a Slave, he had not onely his Freedom granted, but was admitted into Posts of Power and Trust; *none was greater in that House* than himself^b; every one was Subject to his Audit and Controul: The whole Oeconomy, and Disposition of Affairs, was lodg'd in him. He was confided in and distinguish'd, as by a *Friend* or Father; and he utterly detested and abhorred the Thoughts of such Ingratitude and Villany; 'twas so reluctant to his Ingenuity and Principles, so recoyling to a Mind,
for

^a Gen. xxxix. 8.

^b Ver. 9.

for several Reasons addicted and attach'd to his Benefactor.

He adds a third Reason, higher than the others, which will hold all Men at all Times — *And how* (rather than *how then*) *can I do this great Wickedness, and sin against God* ? The Thing it self is immoral ; a positive, heinous, deliberate Offence against God ; contrary to his Purity and Command ; a manifest Injury to our Neighbour and our selves at once ; in great Measure frustrating the Grace and Goodness of God, which taught us to live righteously, soberly, and godly. I fancy *Joseph* spoke not much unlike this.

‘ Many and valuable Obligations has my good
 ‘ Master heaped on me, a poor abject Captive ; for
 ‘ which of these should I *now thus* requite him ?
 ‘ You can’t sure be in *earnest*, while you *mock* me
 ‘ after this Manner. You are searching after some
 ‘ unheard of, nameless Monster of Perfidiousness,
 ‘ to gratify your Curiosity, rather than Passion.
 ‘ ’Tis impossible you can really value any Man,
 ‘ and propose to him *Shame* and Plague ; what
 ‘ Disorder, Confusion, and faulting, will overtake
 ‘ me, when next my Master *sees me* ; for I *can’t look*
 ‘ *at him*. *Cain* carry’d a better Face, and a Mind
 ‘ less clamorous than mine would be. Chains and
 ‘ Death are more tolerable than Guilt ; which
 ‘ dresses up innocent Creatures with the Appearance of Vengeance. I shall fancy Birds and Beasts
 ‘ will reproach me ; and expect the Earth to cleave
 ‘ asunder to let me in, as disdaining to bear so
 ‘ treacherous a Burthen.

‘ Every thing is at your Service but my Virtue,
 ‘ which will stand me in stead when nothing else
 ‘ can ; I had rather, if it was possible, forfeit my
 ‘ very Being than That. To dismantle my
 ‘ self of my Innocence ; and *invite Hell* into my
 Soul !

' Soul ! my Bloud chills and runs back at the Men-
 ' tion. If all the World should applaud me for it,
 ' I should hate my self so much the more, in re-
 ' gard I should be that unhappy Occasion of false
 ' Thinking ; and by the same Behaviour, make my
 ' self uneasy, and my Neighbour weak and stupid.
 ' I consider my self as a Servant and oblig'd ; bound
 ' to be in my Master's Interest ; studious of his
 ' Advantage when he does not see me ; careful of
 ' his Character and Quiet when he does not hear
 ' me. But farther, I am the Servant of God too ;
 ' and that Relation, which I would not part with
 ' for the Crown of *Pharaoh*, secures me the more
 ' to my Master and you. For this you may depend
 ' upon as a Truth unalterable — *He who makes a*
 ' *Conscience to serve God well, is most fit to serve Man.*

' When Passion dictates instead of Reason, the
 ' Discourse will be unreasonable and unconvulsive.
 ' Hence it comes that in Course of Talk, by way
 ' of Inducement; you are pleas'd to mention *Secresy*,
 ' *Reward*, or *Resentment*.

' As for *Secresy*, 'tis a thoughtless Imposition up-
 ' on human Faculties ; spoken and receiv'd when
 ' People are in Hast. Can Bars, Bolts, Curtains,
 ' Shutters, exclude God, who made the Workman,
 ' and made him conscious ? Can a Man extinguish
 ' the Deity, when he puts out a Candle ? Is our
 ' great Creator to be hounded out of Company like
 ' a Dog ? Is there any Place in the World (all
 ' which he made) that he must quit, when we
 ' wish him away by locking a Door ? Can a Bit
 ' of Iron or Wood deny Entrance to the Maker
 ' of the Universe ? No.

' The God whom I serve is infinitely glorious
 ' and unbounded. He fills all Places, at all times.
 ' Darkness and Distance can't impose upon him ;
 ' for the Sun shines by the Light he lends it : and
 ' he is here and every where at once. He knows
 ' not onely what we do and say ; but what we

' meditate and design. We are all transparent to
 ' him ; and he observes the Start of every Thought,
 ' whether good or bad : because he gave us the
 ' Faculty of Thinking. The Closet is as open to
 ' him as the Market-Place ; and the inmost Re-
 ' tirement, as the *Corners of the Street*. God needs
 ' no Intelligencers ; if he did, I should accuse my
 ' self for the vilest of Men, (should I now be led
 ' away) and ease my self of the Burthen of Guilt.
 ' He stands by every Person, tho' invisible, and be-
 ' holds all things past, present, and to come, at
 ' one View.

' We can easier be separated from our selves than
 ' God ; and sooner run away from our own Es-
 ' sence, than skulk and lye hid from his Know-
 ' ledge. He is actually in the Room with us now,
 ' and hears me weakly asserting his Omniscience ;
 ' and sees you as weakly attempting to abuse your
 ' self and Him. If the Company of a grave and
 ' good Person, awes you from exposing your Cha-
 ' racter, how will you dare commit Wickedness
 ' in the very Face of God ? If debauch'd People
 ' have remov'd the very Pictures out of a Room,
 ' where they design to be filthy ; what nameless
 ' Impudence is it to be lewd, when God stands
 ' by, and sees us unaffected with his Presence and
 ' Majesty ?

' 'Tis one thing to have Art or Craft enough to
 ' save our Reputation ; but another, and quite dif-
 ' ferent, to have a steady Frame of Mind, and
 ' virtuous Habit of Soul, to recommend our selves
 ' to the *Searcher of Hearts* ^a. Imagine God to be
 ' always in your Company (as most certainly he
 ' is) and these idle Thoughts will fly as Dust before
 ' the Wind. Do but think that he sees you where-
 ' ever you are, whatever you do ; that he is inse-
 ' parably present with you ; and then value your
 ' self

' self for your Company: and bless him that he
 ' does not leave you to your own wretched Con-
 ' duct. Be assured, that God is evermore close by
 ' you, and your Conversation will relish of your
 ' Company, and preserve your Innocence. Re-
 ' member that God is constantly about you, in-
 ' tends you to be a Temple for himself: Revere
 ' your Make; do not defecrate your Nature,
 ' and become a Styne for the Devil.

' As for Rewards, they make no Manner of Im-
 ' pression on me; for I am travelling thro' Life
 ' as fast as I can, and desire nothing but Necess-
 ' saries and Innocence upon the Road. Should I
 ' buy Hell at the Expence of my present Peace;
 ' I should be miserable here, and hereafter too.
 ' What signifies Money, when I can't sleep for
 ' thinking how wickedly I got it? What can a
 ' Suit of fine Cloaths avail me, when I have a
 ' Nest of Hornets shut up in my Breast? when
 ' my Conscience teizes and torments me, for hav-
 ' ing been false to God, my Neighbour, and my
 ' self. The unthinking, perhaps, may envy me,
 ' when I make a fine *Shew*; whereas in Truth I
 ' ought to be pity'd. A money'd Villain, is a Villain
 ' still; and he who heaps up the Wages of Sin,
 ' is earning more Punishment: Treasures up the
 ' Wrath of a just God, and the Curses of in-
 ' jur'd Men.

' I can't say, but that he who is a Steward and
 ' Trustee of Money, (for no Man can be a Proprie-
 ' tor unaccountable) is desirably circumstanc'd;
 ' because he has in his Power several Opportunities
 ' and Means of befriending himself and Fellow-
 ' Creatures in valuable Respects. But then, if he
 ' has not the Will and Inclination, as well as the
 ' Ability, to do Good; a Sword in a Madman's
 ' Hand, is not so dangerous to himself or others.
 ' And if he came unfairly by it; if he barter'd
 ' his Honesty for it; he commits a greater Mistake,

' than if he should empty his Purse of Money, to
 ' fill it with Dirt, by way of Purchase and Ex-
 ' change. The Reason I take to be manifest :
 ' Virtue will procure a serene and calm Mind ;
 ' Comfort in our Afflictions and Death ; Pardon of
 ' our Sins ; Assurance and Fore-tast of endless Joy ;
 ' the Favour of God ; glorious Immortality ; in
 ' Comparison of which, Scepters are not worth
 ' stooping for. Now Money can do nothing like
 ' this ; generally speaking the quite contrary.
 ' Alas, you and I shall quickly lye gasping for
 ' Breath, upon the Brink of Eternity : Nothing will
 ' accompany us beyond the Grave, but our Works.
 ' It will then be utterly insignificant, how much
 ' Money we had ; how many Jewels or Estates we
 ' left ; but what Lives we have led : how chaste
 ' and charitable, devout and useful we have been :
 ' how we have demean'd our selves in our re-
 ' spective Conditions of Life.

' The grand Question hereafter will be, what
 ' Good we have done, not what Lands we had.
 ' Even *Pharaoh* himself, if he has done amiss, will
 ' be subject to the Reproaches of his own Mind,
 ' when he lies a-dying, if he dies with his Under-
 ' standing and Senses about him ; and his Crown
 ' will be of no more Use to him, than a Wisp of
 ' Straw. Money can't tempt me, because it can't
 ' help me when I shall want Help most ; that will
 ' be at the Hour of Death, and Day of Accounts.

' I can't worship a *golden Calf*, or bow to a long-
 ' ear'd Beast, loaded with Ingots. I pity the
 ' Wretch who parts with Honour and Honesty,
 ' his Soul, and whatever is of real Worth and In-
 ' trinsic, for a little Clay, which Opinion has
 ' given Value to in Commerce : and is too often
 ' laid out upon the vast Design of finding Work
 ' for Flatterers and Fiddlers, Trumpeters and
 ' Taylors. My Innocence outweighs your Money ;
 ' and

‘ and the Balance being on my Side, I intend to
‘ keep it there.

‘ And as my *Hope* is not affected with *Lucre*, so
‘ neither can *Threats* terrify me; for I am *fearless*
‘ and *intrepid* in Defence of my *Virtue*: and the
‘ Creature is not yet made, which can fright me
‘ into so base an *Action* as this. You may indeed
‘ misrepresent me, and be credited; the worst
‘ that can happen, is *Chains* or *Death*: and they
‘ are better than *Guilt*. Suppose you could take
‘ away my *Life*, then I should die so much the
‘ younger; and there is no great *Matter* in that.
‘ I had rather it were said upon my *Tomb* (if I
‘ have one) — *Here lies an honest young Fellow*;
‘ than — *Here lies an old Rogue*. And it would
‘ be a better *Epitaph* for you — *Here lies a Ma-*
‘ *tron, eminent for Piety, Chastity, &c.* than —
‘ *Here lies an infamous, insatiate Adulteress*.

‘ He who believes not another *Life* after this, or
‘ lives as if he did not, may be bully’d with *Death*,
‘ because he is rack’d and amaz’d with *Doubts*
‘ and *Terrors* of *Non-Entity*, or *Torments* which
‘ lie on the other *Side* of the *Grave*; which he
‘ would avoid as long as possible. But I who verily
‘ think, that my great and good *Creator* has in
‘ *Wisdom* and *Goodness* establish’d future *Rewards*
‘ and *Punishments*: — That I am perfectly from
‘ *Home*, as it were banish’d while alive: — That
‘ my *Life* is no more than an *Isthmus*, or *Neck* of
‘ *Land*, between two *Oceans*; whose *Waves* dash-
‘ ing on each *Side*, will soon moulder and wash
‘ it away: — That the *Practice* of *Virtue* is the
‘ *Imitation* of the *Best* of *Beings*: — That my
‘ good *God* made me out of nothing, on *Purpose*
‘ to make me gloriously happy, unless I am resolv’d
‘ to be undone: — I who steadily believe this,
‘ can’t be frightened by *Death*, or over-value *Life*.
‘ Under this rational and strong *Perswasion*, had
‘ I a thousand *Lives*, they should all go; rather
‘ than

‘ than deliberately and maliciously abuse and affront my dear Creator, my best Friend ; whose Providence and Care is over every Atom of the Creation, but peculiarly concern’d about Man.

‘ The steady Belief of this Providence, gives me Sedateness and Courage superiour to all the little Attempts of Sense and Violence ; being thoroughly convinc’d, that a Being of infinite Power, Wisdom, Goodness, Truth and Honour, will not utterly desert an honest poor Worm in Difficulties, who puts Trust in Him, and keeps close to his Duty. Streights and Temptations are sent to try us, if we do really and truly believe in God, by depending on Him ; in the Observation of his Laws : for a Coward may pretend to Valour where there is no Enemy.

‘ And if we do keep our Ground, by opposing Reason to the Attacks of Sense, and calling upon God, whose Cause we engage in, as we have the best Side of the Argument, so we have the best Means and Weapons of Defence. Vice being founded on Mistake, (for ’tis a Deviation from Right) when propos’d to a Person resolutely virtuous ; who gives himself Leave to think, and designs to maintain the Dignity of his Nature ; must sneak and be abortive : upon the same Reason that Evil as Evil can’t be desir’d, and the greater Force repels the less.

‘ ’Twould be impudent and ridiculous for a Company of Invalids, to summon a well-appointed Fortress to surrender at Discretion. ’Tis as contemptible, that a rational Creature, who can weigh Consequences and Upshot of Things, should be wheedled out of his Understanding, Safety, Quiet, the Favour of God, *which is better than Life*^a, with such silly Words and Trifles, as in sober and cool Thinking, he can’t reconsider,

^a Psal. lxxiii. 3.

' sider, or overhale, without being half distracted:
 ' God gave me my Life; it can't be better em-
 ' ploy'd, or ventur'd, than in his Service. He
 ' took me out of the Pit; handed me along hi-
 ' therto; made me to experience his Goodness: I
 ' can neither defie, or distrust him. If it pleases
 ' him to take my Life *now*, he takes but what
 ' was his own; and he may do what he pleases
 ' with his own, because he has allow'd me that
 ' Liberty. He can't do me Injustice, by retaking
 ' what was but lent. If he thinks fit to clear my
 ' Innocence, he has ten thousand Ways to do it;
 ' I lay my self at his Footstool, and submit it
 ' heartily to his divine Will: Onely remember,
 ' that your poor Servant has told you some plain
 ' and wholesome Truths. Let not the Meanness
 ' of my Person, prejudice you against the Useful-
 ' ness of Truth.

'Tis not improbable, but that *Joseph* rescu'd and
 disentangled himself from the Snares of his Mi-
 stress by some grave and serious Discourse; and
 flung from her in a resolute Integrity, and noble
 Disdain to be polluted; well knowing, that to
 commit a Trespass against his own Body by Fa-
 miliarity with a Whore, and making it *one*^a with
 a Prostitute, was dishonouring and debasing his
 Body in a vile Manner, by risquing Diseases, im-
 pairing its Strength, hastening its Decay, making
 it both the *Instrument* and *Subject* of Sin. He who
 joyns himself to Filth, who unites himself to a
 Jakes, who leagues with a Strumpet; depreciates
 and undervalues his Make, *sins against his own*
Body^b; lays a most beautiful Machine, a most
 elegant Piece of Workmanship, wonderfully made
 by God himself, in a common Shore, and sa-
 crilegiously *alienates* what God has *purchased*^c and
 devoted.

But

^a 1 Cor. vi, 16.

^b Ver. 18.

^c Ver. 19, 20.

But for a Person to be *given over to Lasciviousness*, to work *Uncleanness with Greediness* ^a; to make Adultery or Fornication a *Business*; shews an abandon'd Temper, sunk into the Dregs of Prophaneness and Stupidity, void of every thing moral or modest; proves a Blot to the Rank of Beings he stands in, and so besots him as to *take away his Heart* ^b.

When the Heart or Mind of a Creature, made Rational, is departed from him, little else remains to distinguish him from a Beast, but Shape and Speech. When the wiser Powers, and bright Faculties of a reasonable Creature, are laid asleep or benum'd; when the Eye of the Soul, our Understanding, is blinded, so as not to distinguish between Good and Evil, Right or Wrong, Just or Unjust, Honourable or Dishonourable; when the Will follows this blind Guide, which takes things, generally speaking, as recommended by the Senses, that usurp upon Reason, and govern in its Stead: the whole Man is inverted, and becomes not onely *another* Sort of Being, than what God intended him, but quite contrary to what he was, when he came out of his Maker's Hands.

Where Folly presides, wild Notions and extravagant Practice will ensue; when a Person is given over to *believe a Lie* ^c, and sets out Wrong, the longer he travels, the more he misses his Way. False Opinion directs him; Custom renders him seared and callous, Proof against the Impressions of Advice; not aware of the Consequence, he goes on as an *Ox to the Slaughter*, as a *Fool to the Correction of the Stocks*, as a *Bird that hasteth to the Snare*, not knowing it is for his Life ^d.

That the *Adulterer's Soul goes into a Camel*, has been said by the Jews. Be that as it will. However

^a Ephes. iv. 18, 19. ^b Hosea iv. 11. ^c 2 Thess. ii. 11.
^d Prov. vii. 22.

ever the Crime is varnish'd over, and pass'd by the Name of Gallantry; the Gallantry of a stinking *Goat*, or a *Town-Bull*, is better Sense. The Achievements of the Heroes of *Newgate* and *Tyburn*, must give Place to such Acts of Gallantry, as less injurious to Society. For, a poor Wretch robs his Neighbour of a *Trifle*, and forfeits his Life by Law, as a Terror to others. An Adulterer robs his Neighbour of what is most dear and valuable to him; does him Damage *irreparable*; and is gently call'd a *Bean*; a Man of Intrigue, or Pleasure.

One has the Halter, the other deserves worse; tho' miscall'd a fine Gentleman. Both the Thief and Adulterer *wait for the Twilight*^a: One surprizes for a few Minutes, the other brands and disquiets for Life. The Thief is wicked *alone*; the Adulterer involves another. The Thief wrongs the innocent only; the Adulterer wrongs both the innocent and guilty. The Thief breaks a Door; the Adulterer breaks his Faith, and causeth another to do the like. The Thief can by no Means be justified; but the Sin of the Adulterer is a Complication, or *Legion* of Evils: He perishes in ill Company, *Sampson-like*, daring and blind^b.

He divests the Woman of her Innocence, Truth, Justice, Faith, Modesty; the Ornaments and Graces of her Sex, which encompass her as a Glory; by which chiefly she shines, attracts, and awes: For she fades and tarnishes when blown upon; when once she is *common*, she's *unclean*^c. When she stands in every one's Way, and is jostled by every Passenger, she has no more Charms than a Turn-pike: where Boobies loll, and Dogs lift up their Legs.

The Adulterer prophanes the Woman's Mind with lewd Principles; or confirms her, if vitiated

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before;

^a Job xxiv. 14, 15.^b Judg. xvi.^c Acts x. 28.

before; renders her impudent and steel'd; fly and treacherous; infamous and undone, both Body and Soul. He robs the innocent Husband of the Friendship and Love of his dearest Companion; who should lighten his Care, and smoothe the Ruggedness of Life; introduces Tempest and Jealousy, that rages worse than Fire amongst Oil. He robs both the Criminal of her Honour; the Innocent of his Peace; and perhaps may injure Children yet unborn, by bastardizing a Family, and carrying away an Estate from the right Heir; whereby Legitimacy, Testaments of Benefactors or Donors; the Wills of the Dead; Settlements; Provisions, and Entails at Law, are all defeated.

'Tis detestable to suborn a *Witness*, much more to suborn an *Heir*; to defraud Posterity. This makes him in a double Respect an Enemy to the Common-wealth; which encourages Industry, by securing Property, descending to our Representatives, whom every Man naturally wishes well to. This Provision of the Law is frustrated by the Adulterer; besides, Families are, by promiscuous Mixtures, fill'd with spurious rotten Issue; born feeble and diseased, with bad Constitutions; unfit for Arts or Arms; by which the Community is affected, and Judgments brought down.

^a — Nuptias

Primum inquinavere, & genus & domos.

Hoc fonte derivata clades;

In Patriam, populumque fluxit.

^b — *Quanta moves funera Dardana*

Genti! — heu, serus adulteros

Crines pulvere collines.

— *uret Achaicus*

Ignis Iliacas Domos.

If

^a Hor. Carm. lib. 3. Ode 6.

^b Id. lib. 1. Ode 15.

If Restitution be an Ingredient, and Evidence of Repentance, upon which our Pardon is grounded ; it must be, to a considering Man, an amazing Aggravation, that he has done an Injury not to be repair'd. An Incapacity of doing Right to a Neighbour in this Case, should deter him from doing Wrong ; especially when he becomes inexcusable by having a *Remedy*^a, which destroys his Plea or Pretence ; for the less the Temptation is, the greater the Crime.

The Murderer, Robber, or Detractor, do mischief to the Person, Estate, or Credit ; but the Adulterer endangers the Salvation of two at once. As if he needed the Sins of others to answer for, as well as his own : As if he wanted a Weight to sink him, he *makes* a Witness to prove his Guilt and Turpitude.

However Whoremongers and Adulterers may disesteem the *Bed undefiled*, and *Marriage*, which is *honourable in all*^b ; yet is this venerable Institution an Establishment of our wise Creator, in the time of *Man's Innocence*^c ; and honour'd by the Presence of *Jesus*, who did vouchsafe in Person to be at a *Wedding*^d. 'Tis not a Creature of Art, or human Trick, or upstart Invention ; but the great God himself was its Author. 'Tis more ancient than the Law ; (and indeed than the Want of the Law) older than Death or Sin. Husband and Wife is the oldest Relation in the World, next to that of Creator and Creature ; and the Foundation of all other Relations. Prince and Subject, Brother and Sister, Priest and People ; result from that Relation of Husband and Wife. To violate this sacred Bond, is to affront the divine Law-giver ; and dissolve what he has appointed and enjoin'd. The Endearments and Sanction of Marriage,

D 2

riage,

If

^a 1 Cor. vii. 2, 9. 2 Sam. xii. 8. ^b Heb. xiii. 4.
^c Gen. ii. 24. ^d John ii. 2.

riage, stand upon a much better Foot, than *Augustus's Julian Law*, touching Espousals, Chastity, Divorces; which the ^a *Historian* and ^b *Poet* commend.

Culpam pœna premit comes.

—— *frœna licentia*

Injecit; amovitque culpas.

For the Strictness of this Union is hallowed by Almighty God, who only *permits*, not *commands* Divorces; and who makes it a Type or holy Symbol of things spiritual, to represent the Union betwixt *Christ* and his *Church* ^c. One would hope that when Persons are adult, capable of choosing for themselves, entred into this most solemn Alliance of Friendship and Love till *Death should part* them; *forsaking all other*; to *love, comfort, honour, support, and keep onely to each other*; this before a competent Number of Friends and Witnesses, in the Presence of God, who is invocated; and when the Consent is recorded; they should not, for some trivial Consideration, basely and *treacherously* desert, and *perfidiously* break a Covenant, sedately and cheerfully enter'd into before God and Man. *The Lord hath been Witness between Thee and the Wife of thy Youth, against whom thou hast dealt treacherously: Yet is she thy Companion, and the Wife of thy Covenant. Therefore take heed to your Spirit, that you deal not treacherously* ^d.

The Adulterer is not held by his *own* Consent or Pact. His *own* Law does not oblige him; his *Practice* proves him a Lyar; nothing can engage him to be *honest*, nor can he engage *himself*. He is condemned out of his *own* Mouth.

An Adulterer can't be a *Man of Honour*, till the Nature of Things, and Faculty of Thinking, is

^a Suetonius, Cap. 34. ^b Hor. carm. lib. 4. Ode 5. & 15. ^c Eph. v. ^d Malach. ii. 14, 16.

is alter'd by the Founder of the Universe. Should People agree to *call* him so, that would not *make* him so ; any more than bowing to a painted Post, makes it a real Deity. The Adulterer prophanes the Woman's Mind ; debauches her Person ; brings a Disease or supposititious Heir into a Family ; fills it with Uneasiness not to be born or described ; makes the Man ridiculous ; the Woman scandalous and cheap : if this be like a Man of Honour, then Mischief is Honour. Should this pretended Man of Honour be paid in his own Coyn, Thunder and Lightning would be more calm than himself.

In the Preamble of the Patent from a King at Arms, which gives a Man a Title to a Coat of Arms, 'tis said ; That it being — *a Rule in all well-governed Common-wealths, to grace and give Credit to the Virtuous and well-deserving ; as well for the Encouragement of Others to follow their Steps, in all honourable and heroical Virtues ; as also to distinguish the base and unworthy from Men of good Merit ; — and that the Reward of Virtue is Honour.* — Be that granted ; then by Parity of Reason, the Reward (or Consequence rather) of Vice, is Infamy or Dishonour. The *base and unworthy* should be branded, on the same Account as the *well-deserving* are distinguish'd. If *all well-govern'd Common-wealths* do *grace and give Credit to the Virtuous* ; then, for the same Reason, the Vicious should be *disgrac'd*. And the more injurious and destructive to civil Society any Vice is, the Person who commits it should be treated accordingly ; and his Character sink in Proportion to the Crime. Should Equity take Place, the Adulterer would make but a poor Figure ; would be avoided and abhorred as a Nuisance ; an Object of Pity and Scorn. The Arms of *Lichfield*, which is a *Massacre*,
would

would become him ; and the Leper's Motto, *Unclean, Unclean* ^a.

God is Perfection in the Abstract, and the Fountain of Honour, which is a Ray or Appendage of Perfection. The nearer any Man approaches to Perfection, the nearer he must approach to Honour. Virtue has a Tendency to Perfection, because 'tis an Imitation of the Deity where he is imitable ; therefore the virtuous Man is honourable. Vice is a Deviation from Virtue, a Contradiction and Enmity to God, the Fountain of Honour : Therefore a vicious Man is dishonourable.

Power and Place are but Circumstances, that can't alter the Nature of the Thing ; and may command almost any thing but true and inward Respect : for the Cap and Knee may be paid by such as curse while they bow. A Meteor drawn from Bogs is *gaz'd* at, but not *valu'd*. If a Man can't credit his Station by Merit, he may be *endur'd*, tho' not *respected* ; and appears like an Owl perch'd high at Noon, or blind *Sampson*, set out to make Sport ^b.

There cannot be Evil, but where there is some Good ; because Evil is a Corruption of Good ; a Deficiency in that Nature where Good was settled. Now God being Goodness it self, Evil must be abhorrent to him ; Honour being the Result of Goodness or Perfection, and Virtue being the Imitation of divine Goodness, or Tendency to Perfection ; the natural Means of becoming honourable, must be the Practice of vertuous and generous Actions. For,

'Tis not a Piece of Sheep-Skin, and Bees Wax, that makes a Man truly honourable ; but Virtue display'd in the several Acts of Usefulness and Morality ^c.

The

^a Levit. xiii. 45.

^b Judg. xvi. 25.

^c Thus *Upton de militari officio, lib. i. p. 64. Nihil aliud est*

The Thief, with his Pitchy Hands, carries off what he touches, and we hear no more of it: But the unclean Person daubs and sullies whatever he lays his Hands on; and the Mark remains a Blemish and Scandal. He injures the innocent, or hardens the impudent; whoever converses with him is the worse for him. He goes about scattering Mischief, which multiplies and descends; whereas *Jesus went about doing good* ^a.

Adult-

est vera nobilitas quam vita humana clara virtutibus per electionem, & habitum animæ Intellectualis, exterius operantis — nec nobilitas esse potest, ubi virtus deest.

— Mulierum Raptores capite puniantur — *lib. 4.*
 — meretrices longè ab exercitu, ad minus per unam leucam — sub poenâ fracturæ sinistri brachii meretricis.
 — *Id. lib. 4. p. 145.*

— virtute remotâ

Migrat in exilium nobilitatis honos. *Matt. Vindociensis in poetriâ.*

Nobilitas sola est animum quæ moribus ornat. *Galterus de Castellione.*

Nobilitas sola est atque unica Virtus. *Juven.*

Nobilitas hominis nisi turpia nulla timere. *Ovid de nuce.*

Nec census nec opes nec clarum nomen Avorum,

Sed Probitas magnum, ingeniumque facit. *Id. de Pontio*

Sanctius est me meis gestis florere, quam majorum opinionî initi; & ita vivere ut sim posteris nobilitatis initium;

& virtutis exemplum. *Tully contra Salustium.*

Summa apud Deum nobilitas est, clarere Virtutibus —
 Says *Ieronymus de conjugio.*

^γὨνόματι μαμπτὸν τὸ νότον — Says *Euripides.*

Fissures, Bordures, *Baston's Sinister in Heraldry*; mean a Diminution.

To the same Purpose, the Annotator upon *Upton, pag. 31, 32.* cites *Bartholus, Spelman, and Hoppingus*, who speaking of Bastardy, has these Words — ex infaulto, damnabli, & obliquo congressu.

Si possit Fornicatio & Mæchia denuò admitti, poterit & Christus denuò mori. *Tertull. de Pudicitia.*

^a Acts x. 38.

Adulterers are *treacherous*^a; *lack Understanding*^b; *wait for the Twilight*^c; *join themselves to Harlots*^d; do the *Drudgery or Work of an imperious whorish Woman*^e; vitiate Families with the *Seed of Adulterers and Whores*^f, in a literal Sense; contrive how to be ungrateful to God, and a Plague to Men. If this be Honour, then has Mankind hitherto been mistaken in their Notion and Opinion of Things. Then is the Devil, *who goes about seeking whom he may devour*^g, a Being of Honour. But

I think with Tully, That the *Consent of all Nations may be deem'd a Law of Nature*; therefore don't wonder that they all concur to shew their Resentment and Indignation at this destructive Vice, by their respective local Laws and Penalties. *Heathens, Jews, Christians*, in all Ages, agreeing to punish this Sort of Immorality with Death, Pains, Banishment, and other Methods of Discredit, plainly shew their united Abhorrence. For an Account of which, the World is oblig'd to Mr. Collier^h. 'Tis rather Matter of Wonder, that seeing the Crime is so universally condemn'd, that Mankind have not duly executed the Laws in Being, or framed others more effectual. There is a Punishment in *Sweden*, which Coiners and *Nevil* formerly underwent in *England*, that deters more than Death; as Experience shews. But

Admit the World had not been unanimous in punishing this Vice, there is in the Nature of Things affix'd to it such *Shame and Reproach*, that any thing which pretends to Ingenuity and Modesty, or values it self upon the Dignity of its Nature, would scorn and abhor to deserve. The Impu-

^a Jer. ix. 2.^b Prov. vi. 32.^c Job xxiv. 15.^d 1 Cor. vi. 16.^e Ezek. xvi. 30.^f Isa. lvii. 3.^g 1 Pet. v. 8.^h Essay on Whoredom.

Imputation is so frightful, that even Pride may secure them, if nothing else will.

The hire of a Whore, and price of a Dog ^a, are coupled. There is not a Creature look'd upon so much askew, or sunk into the Dregs of Infamy, nauseated and abandon'd so much, as a common Strumpet. The thinking and unthinking have a meaner Opinion of a common Whore, than a common Shore: Nay, even the Man who debauches a Woman, can't endure her afterwards; but she appears to him monstrous, vile, filthy. *Arise, be gone, put her out, bolt the door after her*, said Amnon, when he had layn with Tamar ^b. He hated her exceedingly, so that the Hatred wherewith he hated her, was greater than the Love wherewith he had loved her.

^c If the fair Sex would consider this mortifying Usage, it would make them value themselves more than they do; but if they undervalue themselves, Men will be so complaisant as to do so too. It must be a cutting Consideration to any Woman of Spirit, that has any Soul, or Spark of Honour left in her, to think, that when she has been bubbled out of her Virtue and Charms, by an empty, vain, frothy, lying Coxcomb, he has trampled upon her like Dirt, and used her like a Dog.

When the *Milesian* Women, upon some small Distast, frequently destroy'd themselves, to be reveng'd on others, the Magistracy made an Order that the Corpse of every *Felo de se*, should be expos'd naked for some time, which wrought an effectual Cure: Modesty prevailing over Resentment.

It were to be wish'd, that the Women now a days would entertain such a decent Esteem for themselves, as would make them scorn to put them-

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selves

^a Deut. xxiii. 18.

^b 2 Sam. xiii.

^c — Levis una mors est

Virginum culpæ — Horace car. l. 3.

selves in the Power of any Libertine-Fop to treat them scurvily; especially when they daily meet with so many living Monuments of Pity and Infamy. Some upon the Parish-Book; others in Goals; some tottering about the Streets, as walking Shades, and ghastly Spectres; rotten and ragged, without Bread or Noses; whipt, avoided, curs'd. Very significant, and emphatical are *Tamar's Words to Amnon*^a; And *I, whither shall I cause my Shame to go? and as for Thee, Thou shalt be as one of the Fools of Israel.* The wound, dishonour, reproach^b, got by Incontinence, sticks fast; is not easily wiped away. It begins in Folly, and ends in Shame and Scandal. When a Whore is called a deep Ditch^c, a deep Pit; and the Person who falls into it, said to be *abhorred* of the Lord^d; one would think it were enough to amaze and terrify the guilty, and secure the innocent of either Sex.

^e A Woman is despised *because* she complies; the Reason is, Chastity and Modesty are venerable in their own Nature; and will be so as long as the World endures. When a Man has lost his own Modesty and Chastity, and finds the Want of it, he'll revere it where he meets it in others. 'Tis hard to name any Mischief, or any Vice, that Incontinence, in some Measure, does not contribute towards. Such is its Malignity, that it betrays and stupifies People; bereaves them of the Use of their wiser Powers; and sets them in the high Road of Abundance of Evils.

An Habit of Whoredom sears and benums the Mind; for being transacted without Witness and
in

^a 2 Sam. xlii.^b Prov. vi. 33.^c Chap. xxiii. 27.^d Chap. xxii. 11.

Chap. xiv. 9.

2 Sam. vi. 20.

^e προσέχειν ἐν ἄξιον, ἵνα ἀιδωνται διότι ἐπ' ἐδὲν ἄλλῃ
πρῶνται, ἢ τῷ κόσμῳ φαίνεσθαι καὶ ἀιδήμονες ἐν σωφρο-
σύνῃ. Epictetus.

in the Dark, Impunity is mistaken for Innocence ; what can't be proved, is not counted wicked : as if Discovery only made an Action immoral, and *wiping the Mouth*, was a Testimony of having *done no Wickedness*^a. Repentance begins at Conviction of Mind ; but if People will delude themselves, by fencing against Conviction, and think it no Crime, because it does not appear on Evidence ; they deviate from the *Paths of Life*^b ; confound the eternal Difference of Good and Bad ; mock the Omiscience of God ; walk upon the Brink of Hell ; are undone without a Miracle, if the Thread of Life should break.

When once People give themselves up to this Vice, they value neither Safety, Fame, Family, State, Quiet, nor Heaven it self. Whatever the best and wisest Men have sedately and unanimously agreed to set a Value upon, and call Good ; they sacrifice all to this Monster, and themselves too. It ruins ancient Families ; creates Discord, Desolation, Poverty, Duels, Wars ; and all the Misfortunes consequent thereon. It help'd to destroy the old World, and makes the present World a Scene of Misery.

A good Man walks as in the Eye of God, believes every Action will be sifted and weigh'd ; prepares himself by Purity and Holiness, to enjoy an heavenly Bliss, and secure his Soul. An unclean Person casts about how to enjoy his Lusts, and *secure his Character*. He *walks in the dark*, and says, *who seeth, who knoweth*^c ? Let his Reputation be untouch'd ; he values not how he defies his Maker, by breaking his Laws ; or what Injury he does his Neighbour. His having Recourse to Darkness and Disguise, plainly confesses that he is asham'd of what he is going about ; and that he

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thinks

^a Prov. xxx. 20.^b Chap. ii. 10.^c Isa. xxix. 15.

thinks himself not *answerable*, purely because he is *not known*.

And whereas *Shamefacedness*, or *Modesty*, is a Curb, Restraint, and Preservative against committing a Crime; and *Shame*, upon reflecting after a Commission, may prove an Occasion of Repentance; filthy Persons, who sneak about in the dark, or skulk behind a Vizard, let loose a wild Beast that no Body owns. This Beast tramples upon Virtue, without the common Check or Restraint of innate Modesty, and without the common Danger of being discover'd and accountable. The Risque that naturally is annex'd to Vice being artificially evaded, Virtue is outraged; fenc'd by Invisibility, the Poison is scatter'd without the Possibility of Punishment, preventing, or Antidote. For, the *Pestilence* that *walketh in Darkeness*, is as fatal as the *Destruction* that *wasteth at Noon*, or the *Arrow* that *flieth by Day*^a; and carries with it the poor Satisfaction of being kill'd hood-wink'd, or *incognito*.

A Blot is no Blot till 'tis hit, is true at Backgammon; but 'tis vile Reasoning, and false Morality: for surely a Stab in the Dark, is a Stab still. A random Shot may give a mortal Wound; tho' we can't convict the Person who did the Mischief. I never heard the *Blacks* pleaded they did no Harm, because they were in Disguise; what Opinion the Nation had of that Sort of Masquerade is well known; nor can I believe a poison'd Arrow less fatal, tho' I can't discern the Hand that flung it. Jugglers may play Tricks, and deceive our Sight; but he that imagines the Deity can be imposed upon by Darkeness, or a little painted Canvass, believes a Deity of Clouts; that is, no God at all.

An

An appearing Openness and Freedom, with a resolute Reservedness, as little appearing as possible, has been mention'd as the Art of Conversation. To look thro' others, and not be seen one's self, (as ^a Aeneas wandred about Carthage invisibly) is arch and clever. Still no Man can think that Art must jostle out Probity, or worldly Wisdom deface Sincerity; much less that doing an immoral Act, without being discerned, can either excuse or extenuate that immoral Act.

However incontinent Persons, who transact their Vices in the dark, may gloss and palliate their Actions; one thing seems to stick and depreciate them. — They think 'tis all well, if they can but escape censure. — They value not whom they injure, provided they are not call'd to Account for it. — They don't act upon the Square of doing as they would be done by. — They neither love nor value any Body but themselves, but think the World was made for them to range in; and every thing they could lay hold on was their own, and to be apply'd to their Lusts. This very Opinion is dangerous to Society, and qualifies them most properly for a Forest among Beasts and Savages. For

They are directed by *Shew and Appearance*; not by any real Principle of *Honour and Virtue*. If they can but act the Hypocrite well, avoid a positive Charge and Prosecution, and save their Credit, 'tis all they aim at. They matter not who is cheated, or debauch'd, or prophan'd; so it can't be fix'd on them as Actors. They regard not who are *Sufferers*; so it can't be prov'd that they were *Doers*. They are unconcern'd about the *Uneasiness* and *Ruine* they create to others; if they

^a At Venus obscuro gradientes aere sepsit,
Et multo nebulæ circum Dea fudit amictu
Cernere ne quis eos. *Virgil. Æn. lib. I.*

they but fence against a *Discovery*. They consider the *Penalty*, not the *Obligation* of a Law; upon which Principle, or rather Mistake, Murder would be no Murder, unless it were found out and prov'd. Whoever are govern'd by these Sentiments, are the Bane of Order and Friendship.

The Neighbourhood of such Persons is not to be coveted, because the Set of Principles which steers them, tends to annoy and dissolve *civil Society*; and an *unseen Enemy* is more dangerous, than one declar'd and *barefac'd*.

If a Society were form'd only of these insidious Persons, void of Honour and Honesty, (it would be *Res unius atatis*, as the ^a Historian mentions of *Rome*, when it onely consisted of Males,) The Pox would eat up the Polity in one Age, if the Cut-Throats would let it last so long.

Few there be, I hope, who *glory in their Shame*^b; tho' some there be, who vaunt of having Companions of Distinction in this Crime, to shelter themselves. Persons drowning, catch at Twigs; and when they want Sense, multiply Words true or false. Squinting Innuendo's discover a Pett, but prove nothing.

Who can believe that Persons indulg'd with the best Means of being and doing good; advantaged by Birth, Fortune, Alliance, Title, and whatever else the World has voted desirable, should ungratefully throw in their Benefactor's Face the Filth of Life, and encourage Non-sense and Nastiness by Example?

Men of Rank and Cultivation can't but know, that we were all as Clay in the Hands of the great Potter; who, by *mere Motion*, and Plenarty of Freedom, made one *Vessel to honour*, another to *dishonour*^c; and the more eligible Condition falling to their Share, they are so much the more ob-

^a Fiorus.^b Phil. iii. 19.^c 2 Tim. ii. 20.

obliged; and they can't, in Point of Gratitude, but revere and honour their good Creator, because he has conferr'd on them *Honour*. God having entrusted them with Power and Variety of Means of doing Good, and given them Wealth by Heaps, it can't be supposed that they will plant a Battery against Heaven upon those Heaps; and be the more lewd, because they are the more beholden, more in Debt, accountable to God for more than others. Filthy Vapours may obscure the Sun that exhal'd them; but Men of *Distinction*, can't forget who made the *Difference*.

Fools may make a *Mock of Sin*^a, and *despise Wisdom*, but Men of breeding and Size are not to be censur'd upon *Hear-say*; for their Stations draw on Envy and Temptations, which claim Allowances. Still should there be any who abuse their Quality, and turn the Opportunities of doing Good the wrong Way; they are extremely to be lamented for their own Sakes; for to whom *much is given, of them much will be required*^b: and they had better never been born, than to invert the Design of Providence, by becoming Champions for Vice, when they had it in their Power to do abundantly more Good than others.

God is no *Respecter of Persons*^c. As there is none truly *Good*^d, so there is none absolutely great but Himself. *All Nations before him are as a drop of a bucket, as grasshoppers, as nothing, less than nothing*^e. The Master and Servant must be judged by one Law: He who sincerely makes that Law the Rule of his Actions, takes the ready and only Road to Happiness. For Virtue and Happiness are similar, of a Piece, differ only in Degree. Virtue is Happiness begun; Happiness is the natural Consequence and End of Virtue.
Like

^a Prov. xiv. 9. Chap. i. 7. ^b Luke xii. 48. ^c Deut. x. 17. ^d Matt. xix. 17. ^e Isa. xl. 15, 17, 22.

Like *Jacob's Ladder*^a, the foot stood on the Earth, the Top reached to Heaven^b. There is an essential Congruity betwixt Virtue and Happiness: The Practice of Moral Duties regularly lead to a State of Comfort; as Vice is the Beginning of Sorrow. If a Man puts himself in the Road that leads to *Paris* only, to *Paris* he must come.

There is in the Order and Disposition of Things, an effectual Tendency and Aptitude of Virtue to Bliss; and the accidental Circumstances of worldly Position, or human Relation, which we have invented to converse by, and serve a mutual Convenience; can't alter the Nature of the Thing, which is intrinsic and inseparable from it self. So that all Men who have Souls, and thereby bear the Image of God, of what Colour, or of which Side soever of the Line they live; if they use the Talents and Faculties entrusted with them by proper Means, to due Ends, have a sufficient Power (tho' perhaps in differing Measure) of recommending themselves to their common Creator and best Friend; that is, of imitating that great and good Being, who gave them such Faculties, and set them such Laws.

Revelation has much improv'd and brightned the Moral Law, by facilitating the Work; ascertaining the Reward; and other advantageous Methods. God having engaged to reward our poor and very unworthy Services, due in Virtue of Creation, has made himself Debtor to his Word, not us; and his Veracity assuring the Performance, the Goodness of our God has made better Terms for us, than we could for our selves. As this Dignation renders the Christian
more

^a Gen. xxviii. 12.

^b — πάντα ποιῆν, ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν. καλὸν γὰρ τὸ ἀθλοῦν, καὶ ἡ ἐλπίς μεγάλη. Plato-
nis Phædo.

more *conspicuous* in *general*, as *Saul* was among the People^a; so does it lay *faster Hold* of the Christian; and enhance the Favour of Discovery; and more peculiarly engages People of *Condition*, who profess Christianity, because they have vast Advantages in *particular* of promoting Goodness.

But if their *Light be Darkness*^b; if they shed ill Influences from aloft, like ill-conducted *Phaeton*, our Business will be to secure ourselves by living by *Precept*; pity such as are guided by Example only, and pray for them who do Harm by Example.

The divine Law makes the *Simple* become *Wise*^c; by ennobling the Mind, and inuring it to be conversant with most glorious Objects; by regulating the Faculties, and making them point right; by duly affecting our Hope and Fear; the two usual Springs of human Movement. Now if the unclean Person would calmly and seriously sit down in his Closet, to consider the Import of some few Lines of that Law; 'tis to be hoped he may be cured of his great Hurry to be ruin'd, and pluck himself as a *brand* out of the fire.

The wise Man tells us, *Prov. vi. 32.* That the Adulterer *destroys his own Soul*^d. This is a short, but horrible Account of Adultery. To destroy, is the Work of an *Abaddon*, or *Apollyon*^e. To destroy any thing valuable by Nature, Art, or Opinion, out of Humour or Spight, is look'd upon obliquely. But to extinguish this *Candle of the Lord*^f, this Ray of Divinity; to trample into the Kennel this curious Piece, that has the divine Image stamp'd on it; to destroy a noble Creature, of divine Original, design'd a Temple of the Holy Ghost, capable of enjoying God himself,

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self,

^a 1 Sam. x. 23.^b Matt. vi. 23.^c Psal. xix. 7.^d Amos iv. 11.^e Rev. ix. 11.^f Prov. xx. 27.

self, whose Ransom cost so much, is shocking and fatal.

Divine Authors tell us, that *Fornicators and Adulterers shall not inherit the Kingdom of God*^a; shall be excluded the *New Jerusalem*; shall have their Part in the *Lake that burns with fire and brimstone*^b. Either these sacred and serious Truths are believed, or they are not. If they are, 'tis enough to dispirit and shrivel the most daring Sinner; damp their Pursuit or Refuge in little Tricks; and fright them into their Senses and Duty: for no thinking Mortal would steadily keep on in the high Road which leads onely to Misery. If they are not, then methinks the Principles of natural Religion (that being their highest Law and *dernier Resort*;) should seize and stop them: because Man is not onely a *Rational*, but *Religious* Creature by Definition; and 'tis a difficult thing to *define* a speculative Atheist, because 'tis a difficult thing to *be* one; or form the Idea of such a Wretch. But if neither the Thunder or Lightning reveal'd, nor the Sinkings or Forebodings of Conscience, born and bred up with them, can reduce them, they fall a pitiless Sacrifice to vile Affections: And (I am sorry to say a Truth that sounds harsh) *God*, who *is Love* it self^c, will *laugh* and *mock* when *Calamity comes*^d.

'Tis surely an Infatuation of uncommon Size, to persist in a Vice condemned by moral, reveal'd, and municipal Law; hated by God; detrimental to Men; founded in Filth, practis'd by Stealth: which Hypocrites commit, and Monsters own. Name but Purity and Chastity; you have Admirers enough. Name but the Consequences of Uncleanneſs, *Chambering* and *Wantonness*^e,

Hypo-

^a 1 Cor. vi. 9, 10. Gal. v. 19. ^b Rev. xxi. 8. Chap. xxii. 15. ^c 1 John iv. 8. ^d Prov. i. 26. ^e Rom. xiii. 13.

Hypocrisy, and Perfidiousness ; endure them who can.

I beg pardon of the Company, said the Gentleman, for consuming so much of their Time with my Way of Talking, in which I observed but little Method or Dress ; because I look'd upon what was said, to be of no great Moment.

I differ from you, said the Alderman, and could have wish'd that you would tell us a Remedy ; for I am convinced of the Disease, and its Malignity.

No, Sir, said the Gentleman, Directions will better become your Mouth than mine ; and there I leave it.

Why then, said the Alderman, if you'll put it upon me ; I'll give you a few Hints, with great Sincerity and Plainness ; only premising this : — That by the just Judgment of God, *He that soweth to the flesh, does frequently of the flesh reap Corruption* ^a literally ; he stinks above Ground ; rots alive ; has the Mark of the Beast upon him in such large Characters, that he who *runs may read* his Wickedness by his Punishment. — That tho' Fornication is not so heinous a Crime as Adultery, in Respect of some Consequences attending Adultery ; yet they both proceed from a vitiated, corrupt Mind ; directly violate the Moral and Revealed Law ; and naturally tend to Ruine and Confusion.

Now, be the Woman never so common and profess'd ; yet she has a Soul to be saved ; Relations to be griev'd ; Neighbours to be scandaliz'd. The Wretch who deals with her, would not have his own Relations treated as *Harlots* ^b ; and yet, at the Peril of his own Salvation, he deals by another, as he would not be dealt by himself. This indeed is the golden Rule,

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and

^a Gal. vi. 8.

^b Gen. xxxiv. 31.

and was such a darling and favourite Axiom with the *Roman* Emperour, that he order'd it to be wrote in several Places in his Palace; and the Executioner to repeat it several Times, while he was punishing a Malefactor.

This equitable Rule, *Do as you would be done by*, I recommend to be graven on every Man's Heart; uppermost in every Mind; a Guide or Measure of his Actions. This is my first *Hint* towards a Cure: Very effectual it would prove, if People would keep themselves awake and considerate; and let this *noble Principle* influence and govern. If this Man of Filth and Poison be not in too much Hast, I'll help him to a Soliloquy; which was overheard from a Person exactly like himself, to entertain his Thoughts a little before he goes out a Gallanting.

' I intend this Day to debauch some Woman,
' no Matter who or what she is: but should
' another, as lewd as my self, debauch my Wife
' in my Absence, how should I relish *That*? Per-
' haps I may communicate a Distemper to an
' innocent honest Husband by the Whore his
' Wife: Should I be served so, how could I
' take it? Perhaps I may help a Man to an
' Heir for his Estate, and thereby cheat his in-
' nocent legitimate Children; and do other Mis-
' chief: but how could I bear such Usage my
' self? I look upon Women to be a Sort of
' wild Creatures, you may have them for catch-
' ing, seize them they are your own: but should
' another Man think so too, and try the Expe-
' riment on my Wife, my Sister, my Daughter,
' my Relation: would my Patience hold out?
' Probably this Day I may sow the Seeds of
' Quarrel and Jealousy in a peaceable Family,
' that never may be rooted up: how could I
' endure *This*, were the Tables turn'd? No Man
' in the World loves himself better than I do,

' in

' in Truth I neither love nor value any Body
 ' else; for I look upon Mankind as born for my
 ' Use, if I have Skill enough to impose upon
 ' them. I love my Ease abroad and at home;
 ' that my Credit, Safety, and Quiet, should be
 ' preserv'd: what should I think, say or do, if
 ' any wicked Person should invade my Right to
 ' what I esteem so valuable? But hold, whither
 ' am I going! I shall deviate into Sense, and
 ' ensnare my self into Virtue if I han't a Care.
 ' Avant Reason, Reflexion, Duty, Honour; sleep
 ' Conscience till I awake you. Be chang'd ye
 ' eternal Nature of Things. Deity become no
 ' Deity, while I revel; for I am a strutting
 ' Worm, and am not to be governed this Day,
 ' but by Lust, Bully, or Pimp.

Another Hint is; That before any Person goes
 out of his Room in the Morning, he should cut
 out the Day, and make proper Appointments of
 Business to each Part; that he might not be like
 a Cork upon the Thames, or an empty Vessel
 turn'd a Drift, without Anchor or Ballast, at
 the Command of every Puff, or Eddy. A Per-
 son who can employ himself, has a manifest
 Advantage of another that is idle. Even a *Pre-
 tence* to Business, is a Skreen from being pick'd
 up by Strowlers. For at all Times some Persons
 will be idle; and whither should they go, but to
 Persons as idle as themselves. An idle Habit,
 lays a Man *in the Way to be hit*, like a short
 Bowl; and exposes him to Temptations of divers
 Kinds, but to this Vice more especially.

Horace aptly calls it *Lasciva Licentia*^a, *Lascivi-
 ous Indolence*; because Idleness naturally tends to
 Venery. *Theophrastus* (or divine Speaker, so call'd
 by *Aristotle*, whose Scholar and Successor in his
 School he was) speaking of Love, calls it, *πῦρ*
luxū

^a Carm. lib. 1. Ode 19.

ψυχῆς χαλᾶς, the Affection of an idle or unemploy'd Mind. To the same Purpose, Horace has another beautiful Expression, inviting his Friend to be merry and unbend, says, ^a—*munitaque adhibe vim Sapientia*, which I think will bear this Construction, — Loosen your self from being serious: Lay aside your Guard of Wisdom: as if Employment was Proof against Impertinencies ^b. The Reason why Solomon forsook the Wisdom of God so soon was, because he had no outward Discipline to keep him employ'd, as Dr. Goodman in his Winter-Evening Conference cites from St. Gregory. Business becomes every Man, as Idleness disgraces him. Ἐργον δ' ἔδειν ὀνείδος, says Hesiod. Employment is no Discredit; so far from it, that it is a Safeguard and Protection from various Follies: When the Mind is intent and bespoke, there's no Room for the Fancy to be roving after Trifles.

And therefore wise Legislators had always an especial Regard to encourage Industry and Application to Business, as great Service to the Publick, which is made up of private Persons. Solon made a Law, that the Son should not be obliged to relieve his Parents grown Old, if they had not bred him to Business ^c. And the Jews have a Say-
ing,

^a Carm. lib. 3. Ode 28.

^b Socrates commending Hipponicus, has this Expression — (ad Demonicum) ἔδει ἐαδυμῶν διετέλεσε τὸν βίον, ἀλλὰ τὸ μὲν σῶμα πῶς πόνοις ἐρόμνασε, τῇ δὲ ψυχῇ τὰς κινδύνους ὑπέμεινε. He did not spend his Life in Sloth; but exercised his Body in Labours: whereby his Mind became Proof against Dangers.

Seneca says thus, — Illorum brevissima ac sollicitissima ætas est, qui præteritorum obliviscuntur, præsentia negligunt, de futuro timent; cum ad extrema venerint, sero intelligunt miseri, tam diu se, dum nihil agunt, occupatos fuisse. De brevitate Vitæ, Cap. 15. — Aliquid temporis tui, sume etiam tibi — satius est Vitæ suæ Rationes, quam frumenti publici nôsse. Cap. 18.

^c Plutarch.

ing, — *That He who does not breed his Son to Business, designs him to be a Thief.*

The whole World is one great Emporium of Negoce; and a Person who has nothing to do in it, looks as if he did not belong to it. Human Life, as 'tis managed, is a Sort of Hurry; where so many are driving to and fro about their respective Affairs; to see others stand idle, listless, oscitant; is not much unlike the Statues in the Nitches upon the Exchange; who take up Room, stand high, look grave and solemn in the midst of Business, but are *really stupid*.

There are many Ways to employ a Gentleman, besides Books and necessary Exercise or Recreation, which will keep him out of Harms Way, and secure him from Lewdness. Musick, Painting, Engraving, Mechanics, Gardening, Dialling, Graffing, improving Land, raising Nurseries of Timber, Mathematicks, Surgery, reconciling Differences, countenancing the Unfortunate and Industrious. If a Man's Heart stands right, he'll spend his Time innocently and usefully, in such a Manner as Christian Prudence shall direct, to his own eternal Safety, and the Reproach of wicked Livers; who may do so too if they please, and preserve their Vineyards from being overgrown with *Thorns* and *Nettles*. That is, may prevent their Minds from being the *Seat* or *Seed-plat* ^a of unclean, filthy Thoughts; which may ripen into Actions, rather to be *abhorred* than *nam'd*.

Whole Nature is busy, in its Intellectual, Inanimate, Sensitive, and Vegetable Parts. Angels by their Activity and Spirituality are *ministering Spirits* ^b; are highly honour'd to receive and execute the Commands of our common Creator; and shine by their Employments. The *Sun* travels about

^a Prov. xxiv. 31.

^b Heb. i. 14.

about his Business, drops his Favours as he goes along ; is never unemploy'd. The *Stars*, which we call *fix'd*, never cease *Motion* about their own *Axis* ; and are useful to such as observe their respective *Appearances*. The *Planets* influence and *press* according to their *Nature* ; work *above* ; entertain and divert *below*. The *Beasts*, *Birds*, *Fishes*, *Reptiles*, *Insects*, keep the never-ceasing *Method* order'd by *Providence* ; and fill their *Posts*. *Wind* and *Storm* ^a fulfil the *Commands* of our wise *Creator*. All the *Elements* are engaged in a perpetual *Round* of *Business*, adapted to their *Nature*, when our *God* gave out the *Almighty Fiat*. — The *Earth* teems and brings forth ; if that were idle, *Mankind* would perish. The *Devil* too is active and stirring ; searching and seeking whom he may devour ^b. Nothing is so idle as *Man* ; nothing hurts him so much as being idle and inconsiderate. When an *Heart* or *Mind* is empty ^c (κεῖνον) that is, *idling*, unemploy'd, unbusied ; *wicked Spirits* are tempted to enter in, and dwell there.

Next to doing quite nothing, or *folding hands*, is doing nothing to *Purpose* ^d ; wasting our *Minutes* in mock *Business*, and sham *Employments* ; whereby *People* cheat the *World* and themselves at once. Hence come the mighty *Charms* of a *Looking-Glass*, that engages *Persons* to lift up their eager *Eyes* to nothing but that whole *Hours* together ; and waste a *Morning*, the best *Part* of *Life*, in decking, viewing, reviewing an *Idol* of their own making ; to which onely they pay their *Devotions*.

To dress, undress, alter the *Prospect*, in order to found a *Complacency* toward *self*, looks as if *Nature* were suspected not to have done her
Part ;

^a Psal. cxlviii. 8. ^b 1 Pet. v. 8. ^c Matth. xii. 44.
^d Prov. vi. 10.

Part; and the Report of the Glafs was as uneasy to the Gazer, as 'twas to *Acco*. To marshal and array a thin Shadow till it pleases, shews what Art, Vanity, strong Fancy, and *Idleness* can do.

Bless me! — To observe several Looking-Glasses nicely placed to cure the imaginary Defect of having no Eyes behind; and set the back Parts before the Face. — To see People march, countermarch, curvett, and seem gratify'd at the Figure they have wrought themselves into; would really create, or cure the Spleen; and bring to mind the noble Employment of *Domitian*. He indeed killed the Flies who intruded into his Privacies; but these busy idle Persons, pass their Retirements in a dangerous Plot against others as idle as themselves. — How to fire and blow up a *two-legged unfeather'd Animal*, just come from parading at the Glafs too. — How to cultivate and *make the most* of a Temptation; improve Concupiscence; Factor for Lust; and spread a Cobweb to entangle poor *Insects* in Understanding.

It would look very merry, if some People should swear the Peace against the Valet and Tire-Woman; but 'tis in Truth an affecting Consideration, That the Blessings of Wealth and Leisure should be turned to a Curse, in being laid out to negotiate for Lewdness; and so great a Part of Life consumed upon Purposes unbecoming a Creature, Rational or Christian.

When God conducted *Israel* thro' the Wilderness; their Entertainment was all Miracle. He fed them with *Bread* from *Heaven*^a, the *Rock* found them *Drink*^b. Under every *Bush* lay greater Variety than the *Shambles* could shew; and every Shrub could reproach the Cook and Confectioner. The *Wilderness* abounded with better Provisions

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than

^a Psal. cv. 40.^b Psal. cxiv. 8.

than the *Market*. There was *Plenty* instead of *Barrenness*. *Paradise* remov'd into the *Desert*. The parched Ground became a *Pool*; the thirsty Land *Springs of Water*^a, the barren did bear seven^b: There was more *Danger of Surfeit* than *Famine*; and *Luxury* it self might have cry'd out — *What lack I yet*^c? For they had the *Food of Angels*, able to content every *Man's Delight*, and agreeing to every *Tast*, and serving to the *Appetite of the Eater*, it temper'd it self to every *Man's Liking*^d. One might have thought nothing remain'd to be asked for; That they never would have been uneasy at being *Easy*; or *Angry* at being constantly pleas'd.

But alas! God himself cannot please such, who have nothing to do but find *Fault*. They are idle, and don't know what ails them. They were considering how to invent *Wants*: and casting about how to raise a *Grievance*. Had their Time been taken up in proper *Business*, or earning daily *Bread*: Labour would have usefully determin'd their rambling *Minds*, and sweetned their *Morsels* at once. But being unemploy'd, *Feasting* and *Idolatry*^e came into their *Heads*: They sate down to eat and drink, and rose up to play^f. Not content with that excellent Provision made for their *Bodies*, they desired *Meat* for their *Lusts*^g. — *Meat*, not so much for *Support* and *Health*, to answer the *Cravings* and *Demands* of *Nature*, or *Ends of Living*; but *Meat* to gratify their extravagant *Fancies*, pamper *Inclination*. They must be dieted up to *Lasciviousness*; fed to a *Crisis* or *Gift of catching fire* easily: lest *Temptations* should be resisted, and *Vice* discouraged.

Idle Persons are not only the *Booty* of bad Men, and *Pity* of good; but a *Snare* to themselves.

^a *Isai.* xxxv. 7.

^b *1 Sam.* ii. 5.

^c *Matth.* xix. 20.

^d *Wisd.* xvi. 21.

^e *Exod.* xxxii.

^f *1 Cor.* x.

^g In the Original, 'tis *Meat* for their *Souls*, *Psal.* lxxviii. 18.

selves. For by mispending their Time, they seem to cry themselves to be let to such as bid nearest Inclination. And what that is, sufficiently appears in *Lightness*, *Wantonness*, and other artificial Methods of *dumb Language*, — *Eyes full of Adultery*^a; and the *Shew of their Countenance witnessing against them*^b.

^c *Ægyptus* could not help his incestuous Descent; but his *Adultery*, which occasion'd his own Death, and that of others, was chiefly owing to *Idleness*.

Dinah having spare Time upon her Hands went out to see the *Daughters of the Land*^d, and met with the Son of *Hamor*: and indolent *David* found out *Bathsheba*^e.

Abundance of Idleness led the Inhabitants of *Sodom* to give themselves over to *Fornication*, and go after other *Flesh*^f; till the fiery Deluge, terrible and amazing; till Hell pouring from the Clouds, set them forth an *Example*; and in a Manner became an *Earnest* of their *Suffering the Vengeance of eternal Fire*^g.

Idleness and *Filth* did as it were force the Deity to do his *Work*, his *strange Work*^h, by *Brimstone* and *Fire*; whereas the *Mildness* and

G 2

Mercy

^a 2 Pet. ii. 14.^b Isai. iii. 9, 16.^c Quæritur, *Ægyptus* quare sit factus Adulter?

In promptu causa est; Desidiosus erat.

Fac monitis fugias otia prima meis.

Hæc ut ames, faciunt; hæc quod fecere tuentur:

Hæc sunt jucundi causa, cibusque mali.

Otia si tollas, perire cupidinis arcus;

Contempræque jacent: & sine luce faces:

Cedit Amor rebus; Res age, rutilus eris.

Ovid de Remedio Amoris, lib. 1:^d Gen. xxxiv.^e 2 Sam. xi.^f Ezek. xvi. 49.^g Jude.^h Isai. xxviii. 21.

Mercy of his Being most naturally appear in the *Cool of the Day*^a, the *small still Voice*^b.

A third Hint I would offer is this: — *That we preserve a decent Value for our selves.* I don't recommend Pride, which is an over-valuing our selves; but that every one should duly regard and revere the Dignity of human Nature, which would put him upon a noble Scorn to do a base Thing. *Let no Man despise thee*, says the inspired Author^c; that is, give no Man a just Handle to despise thee. A Piece of Advice that is applicable to the present Purpose; tho' primarily given to caution the Clergy: and abridge the Laity of an improper Liberty.

Vice will be followed with Contempt and inward Disesteem, tho' perhaps ill Nature, or Shamefacedness, or good Breeding, as 'tis mis-call'd, may stop a friendly Reproof. We are all the *Off-spring* of God^d; *little lower than the Angels*^e; speaking Priests of Nature; Creatures of Distinction, Pedigree, Divine Extract; design'd for noble Purposes. And to degrade and sink our selves by beastly Actions; to wallow in Filth; to become a Seat, or Centre, or Sink of Nastiness; to make the gratifying our^f concupiscible Appetite, after an illegal immoral Manner, the Business or chief Design of Life, proceeds in great Measure from a base Desertion, Neglect, and Disesteem of our selves; from an Inconsideration that we are Creatures of Quality and Honour; and as such, should scorn to be a Tool or Drudge to Lust.

Should such a Man as I flee? said the Jew^g.
Should such a Man as I, should the Christian say,

^a Gen. iii. 8.

^b 1 Kings xix. 12.

^c Titus ii. 15.

^d Acts xvii. 28.

^e Psal. viii. 5.

^f In me tota ruens Venus

Cyprum deseruit — *Hor. carm. lib. i.*

^g Nehem. vi. 11.

say, unhallow my Nature by my Practice ; lodge the Image of God in a Brothel-House ; condescend to be *damned*, instead of being a *glorify'd Saint* ; take more Pains to be *ruin'd* than would *save* me ; and being call'd to a Kingdom, like *Saul*, should *hide my self* among the *Stuff* ^a ? Name it not !

^b To be link'd to a Whore, is not unlike that Piece of Slavery, and Act of Barbarity of the Tyrant *Mezentius* ; who forc'd the living Subjects to lug about the dead, *hands to hands, face to face*. To turn Slave to a vile Affection, and let the *Beast* govern the *Man*, is totally altering the Method of Providence ; *truckling* where we should *rule* ; setting *Servants* upon *Horses*, while *Princes* walk as *Servants* on the *Earth* ^c ; permitting them to have rule over *Princes*, which is *unseemly* ^d ; covering over the Diamond with Ordure ; becoming *Slaves* to our *Servants*. A Man who subjects his Reason, Honour, Conscience, and whatever else is truly valuable, to his Lusts, is a Man turn'd upside down ; and ought to be painted in that odd Posture of *Hudibras's* Fly, who

Rests with his Tail above his Head.

How nice is Mankind in preserving their Honour, or at least the Shadow of it ? A mistaken Look, or Word, or Gesture, moves the Hand to the Hilt, and Bloud must expiate for nothing ; when these very Men use themselves after the
most

^a 1 Sam. x. 22.

^b Mortua quinetiam jungebat corpora vivis
Componens manibusque manus, atque oribus ora.
Tormenti genus ! & sanie, rabòque fluentes
Complexu in misero, longâ sic morte necabat.
Virgil Æn. 8,

^c Eccles. x. 7.

^d Prov. xix. 10,

most scandalous Fashion without Remorse ; start and fly out when they are affected by the same Immorality in others, which governs them ; and choose rather to be mark'd and *bor'd* for perpetual Servants to a ruinous Lust, than apply themselves to the *Service* of God, which is *perfect Freedom* ^a.

Farther, I would advise, that Persons, by way of Prevention, should examine themselves frequently, touching their Love to their Children. No Man would be willing to be thought barbarous to his Children ; nor would he endure to be tax'd with a Design to starve or ruin them. Never was there a Law that Parents should love their Children, for the Law of Nature supersedes it. Such a Law would have been as useles, as a Law obliging to eat when hungry, or rest when weary. Now as deep riveted as this Law of Nature of loving Children is, I believe it can be made manifest ; that incontinent Parents are egregiously unnatural to their Children. To cure them of which Cruelty, I offer this Meditation for their own Use.

‘ What lovely Children hath God given me ;
 ‘ how innocent, how engaging ! Can I find in
 ‘ my Heart to take away their *Bread*, and carry
 ‘ it to a filthy Strumpet or Jackanapes Gallant ?
 ‘ Shall I cloath a Whore or Bully, and let my
 ‘ poor dear Children go naked ? These pretty
 ‘ Creatures will want Education, to be posted in
 ‘ the World for an honest Livelihood ; shall I
 ‘ lavish my Substance upon my *Lust*, which Pro-
 ‘ vidence gave me to provide for *Them* ? Shall I
 ‘ leave them nothing but the Gallows for an
 ‘ Inheritance.

‘ If God continues Life, should not I be over-
 ‘ joy’d to see my Children live comfortably ?
 ‘ or

^a Exod. xxi. 6.

‘ or should I be pleased to find the Fruits of my
 ‘ own Neglect, and hear the several Dispositions
 ‘ of them, enough to rend my Bowels, and tear
 ‘ my Heart-Strings? — One whipt for Stealing;
 ‘ another in the Mint; a Third in Bridewel; a
 ‘ Fourth in the Ordinary’s List of Penitents?

‘ Toads, Vipers, Vermine, take Care of their
 ‘ Young; shall I be worse than them? How
 ‘ will my Children curse me hereafter in Rags;
 ‘ when my Lusts have consumed what their
 ‘ Necessities call’d for? How can I look them
 ‘ in the Face, for being so inhuman? Virtue is
 ‘ attracting and charming wherever it is: but
 ‘ how can I expect my Sons should prove serious
 ‘ and good, or my Daughter chaste; when I set
 ‘ them so lewd an Example? Shame on my
 ‘ Conduct! Thus to vitiate their tender Minds;
 ‘ thus to prophane their Principles; for they
 ‘ can’t but observe my scandalous Life, and will
 ‘ be too apt to imitate! Wretch am I to shew
 ‘ them the Way to ruine Body and Soul. The
 ‘ Bowels of Parents yearn toward their Children
 ‘ by the Texture of human Nature; but I have
 ‘ defac’d the original Impressions of Pity stamp’d
 ‘ on my Make; given my Children a *Stone* in-
 ‘ stead of *Bread*; a *Serpent* for a *Fish*; a *Scorpion*
 ‘ for an *Egg*^a. Instead of providing for them
 ‘ Things of Support, Comfort, and Usefulness;
 ‘ I have help’d to delude and destroy them.

‘ Whereas Love naturally *descends*, I have gone
 ‘ counter to the Dictates of Nature, and de-
 ‘ void of all Kindness and Compassion to my
 ‘ Children, of whose Being God made me an
 ‘ Instrument: I have poison’d their Minds; and
 ‘ chalk’d them out a Way to Beggery and Dam-
 ‘ nation. Confusion seizes me when I think on’t;
 ‘ for *some Mens Sins follow after to Judgment*^b;
 ‘ and

^a Luke xi. 11.

^b 1 Tim. v. 24.

' and 'tis not known yet how much Mischief I
 ' do to my Children: Should they by their
 ' vicious Lives debauch the Minds of their Chil-
 ' dren, as I have theirs, and the Taint descend,
 ' — What a noble Benefactor should I prove to
 ' my Family! What mighty Obligations shall I
 ' lay upon Posterity, if by Vices and Extrava-
 ' gance, I record their Names upon the Parish-
 ' Book; or recommend them for Maintenance
 ' to the Prison-Basket! How can I stand under
 ' the Reproaches of my own Mind, if my wicked
 ' Life and filthy Conversation should destroy
 ' those who are to represent me: if I should
 ' sacrifice the *Fruit* of my *Body* to the *Sin* of my
 ' *Soul* ^a! Wisely did *Solomon* appeal to Nature in
 ' his Decision betwixt the *Harlots* ^b; but the
 ' Harlot who pity'd her Child, upbraids me who
 ' am barbarous.

If such vicious Parents would but retire, and
 seriously reflect on what Mischief they do their
 Children in Mind, Body, and Estate: If Whore-
 mongers would but give themselves Time to
 think what a Train of Evils they entail upon
 their Issue, whom they are obliged by all man-
 ner of Ties, natural, sacred and civil, to cherish
 and indulge; it may be a Means to check their
 Career, and posting to ruine themselves and Fa-
 milies; and make them fly the Face of a Whore
 as a Serpent. For Whoredom has ruin'd more
 Families than War; and if Search were to be
 made into the Reasons why Estates so often
 shift their Proprietors, Incontinence will appear
 the chief.

The *Indians*, when they would find out a *Secret*,
 torment the Children instead of their Parents;
 who are wrought upon to discover a Plot or
 Treasure, because they can't stand the Shrieks of
 their

^a Micah vi. 7.

^b I Kings iii.

their Children. But a lewd Spend-thrift has no Mercy or Compassion at all upon *his* Children; becomes himself their Tormentor; and is not only content and patient under their Cries, Wants, and Inconveniencies; but studiously procures and contrives them.

'Tis a dismal Reflexion, to be eat up by an expensive Vice, if the Grievance stopt at our selves; but 'tis an Aggravation of Sin and Calamity, if we should force our innocent Children to rue our forbidden Lusts, to mingle their Drink with Tears, to bear in their Bodies Marks of our Infamy, and prove their Descent by Tatters. *Would God I had died for Thee*^a, said the compassionate Prince, of his Son who fell in Rebellion. How much unlike this Tenderness, is the Practice of Whoremongers, who destroy themselves to undo their Children; design and plot the Destruction of harmless Babes by vicious Methods to be abhorr'd; and strip them to the Patrimony of Beasts (which they can't consume) Air, Water, Earth, and the Firmament for a Covering. What will that Man stick at, who robs an Infant? What can he be thought on, who sedately robs his own? who defrauds them of the Advantages of good Breeding; let's them run up with uncultivated Minds tinctur'd by ill Example; regales at the Stews, and is a sullen Stranger at Home; careless of his Family; who would be glad of what his impudent Whore scorns, Unnatural Cully!

I need not recommend Temperance or Abstinence, which is a withdrawing the Fuel of Lust; as an effectual Remedy; because it naturally recommends it self. Nor shall I but barely mention the Necessity and Wisdom of believing our selves constantly in the Presence and Sight of Almighty God, who is *about our Path, about our Bed,*
H and

^a 2 Sam. xxviii,

and *spies out all our Ways*^a. Whoever thinks to secrete his Actions from God, is an Afs and an Atheist, in the most extensive meaning of those modern Words, fit to be despised and pity'd; because by his pretended Cunning he cheats himself; and makes the Deity, who *seeth not as Man seeth*^b, like one of us. If Mankind had a settled and warm Notion that a just God was every where, and saw every thing that pass'd; we should have a *new Earth*^c in our Passage to the *new Jerusalem*^d. The Sot would let fall his Glass, and the Adulterer frankly confess and amend; without trusting to, or calling upon Darknes or *Mountains* in vain to *hide him*^e. Impudence it self would startle, if the Mind was thoroughly perswaded that the great Creator of Heaven and Earth was in the Room; look'd full upon the Company; narrowly observ'd the Behaviour. This Opinion would protect even from the *Appearance of Evil*^f; and establish a fix'd Modesty and Purity. Who could dare be filthy, if he verily thought that God stood close by? God is of *purser Eyes than to behold Iniquity*^g with Approbation: What an abandon'd Wretch is that, who would affront him to his very Face!

But the greatest Preservative of all I take to be,
— *A putting our selves under the Protection of the Almighty, by Prayer*; and passionately entreating his Direction and Guidance. *Guardà me Dios de me*; God deliver me from my self, says the *Spaniard*.

Frail and giddy are the most accomplish'd Mortals; unsteady, unballasted; unequal to the Voyage of Life; where are so many Rocks and Quick-Sands to avoid: so many adverse Tempests, or dangerous Calms to pass thro'. What

no-

^a Plal. cxxxix. 3. ^b 1 Sam. xvi. 7. ^c Rev. xxi. 1.
^d Chap. iii. 12. ^e Rev. vi. 16 ^f 1 Thess. v. 22.
^g Hab. i. 13.

nothings are we in our *best Estate*^a! Our Alliance to Matter bows us down; Flesh and Bloud is an inherent Byass; we Love where Hatred is due; pursue our own Destruction; fly from our Safety; lament when there is Cause of Joy; rejoyce when we should fear and suspect; are zealous and ardent when we should be cold; and when we should burn we freeze.

Now to regulate the Crookedness, and fix the Instability of our Nature, in order to be determin'd right, it will become us earnestly to beg the divine Aid, and importune our dear Creator, who *hateth nothing that he has made*, not to leave us to our selves: but to keep us under the Eye of Providence, and accompany us by his gracious *Spirit*, thro' the Changes, Chances and Temptations of this mortal Life. This holy Spirit is the Author of all Holiness in us; because by it our Hearts are purify'd; our Actions and Words are hallow'd and render'd acceptable to God; our Lusts are subdu'd; our impetuous and irregular Desires are mortify'd; our Tempers and Dispositions are mended: that is, Virtue triumphs over Vice.

God in his Essence being utmost *Holiness*, and *Sin* (sensual Lusts especially) being odious Filth; and so represented by the inspired Writers; there ariseth an essential Disagreement and Repugnancy betwixt Purity and Uncleaness. This holy Spirit cleanseth and purifies our Nature and Practice; and fits us to enter into that blessed Estate where nothing *Unclean* can be admitted.

That is the Reason that divine Authors^b compare the holy Spirit to *Fire* and *Water*; because those Elements have a cleansing and refining Quality.

H 2

Tho'

^a Psal. xxxix. 5. Quam sumus heu nihilum!

^b John iii. 5. Tit. iii. 5. John vii. 38. 1 Cor. vi. 11. Acts ii. 3.

Tho' at all Times, and in all Places, we should preserve a serious Frame of Mind, and keep up a religious Habit of Soul; yet there are two Periods in a Day which seem most naturally to challenge our Addresses; that is, Morning and Evening.

When we awake in the Morning, the Heaven and Earth are in a Manner newly created to us. Our Bodies are refreshed, our Faculties in Order; we are stepping into busy Life, as God is pleased to call us. Manifold Concerns lie before us for a prudent Dispatch: diverse Temptations lurk among our very Friends, and even at our Table. This Consideration should bring us down on our Knees, to adore our good God for preserving us when asleep and helpless, from Fire, Thieves, and other dismal Accidents of the Night: To consign our selves, Relatives and Affairs, to his Direction. That by his Power, Wisdom and Goodness, we may be handed thro' the bustling World by proper Means to a due End; and pass thro' things *temporal*, with a View of *things eternal*; that our honest Endeavours may be crown'd with *Content*, if not *Success*; the Glory of God aim'd at in all our Works; our Souls and Bodies preserv'd from Sin and Harm.

The deep Silence and awful Hush of the Night, looks as if Nature, being fatigu'd with the Business of the Day, shut up its Windows to repose; and calls upon us to beg the Protection of God, who never *slumbers nor sleeps* ^a; while we lie down to take our Rest, and become in a Manner stupid and dead. Then should we throw our selves at the Footstool of his Mercy, thankfully acknowledging Favours past; imploring the Continuance of his Care: That he would send some of his bright Host to guard us; purge our Mind from

impure

^a Psal. cxxi. 4.

impure and filthy Suggestions; preserve us from the Powers of Darkneſs; refresh us with ſeaſonable Sleep; raiſe us to the Light of the Sun; and eſpecially to the Light of his Countenance.

He who dedicates himſelf every Morning to God, goes out with ſome Spirit and Courage about his Buſineſs, as one in Favour; entirely depending on his Providence; and therefore reſolv'd not to offend him. He who conſcientiouſly prays every Night, not onely gratifies his own Mind, by lodging himſelf under the Wings of the Almighty, and thereby ſoftens his Bed: but by his repeated Acts of Truſting in God, (which is doing his Duty) engages the divine Honour to take Care of him. The Converſation of ſuch Men will ſhew that they have *been with Jeſus*^a, tho' they have no Glory about them. They are unlikely to keep Company with Whores, who ſeriously converſe with an holy God twice a Day. Prayer is a Sort of Familiarity with God, and whoever habituates himſelf to confer with his holy Maker frequently; and lives as in his immediate Preſence and Sight; will eſtabliſh in his Mind the *τὸ ἀνῆμον* and *τὸ πρέπον*, *Modesty and Decency*, which will be a fence againſt Uncleannęſs. If to this were added a pious Reſolution to interſperſe ſome divine Meditations as we went about our Buſineſs, it may not be an improper Method to ſcreen us from the Pollutions of the Fleſh: For ſeeing God is every where; we ſhould keep ourſelves in a Readineſs and Poſture to meet him, and ſpeak to him every where. Diſtance and Diſuſe create Diſlike; as Intimacy does Friendſhip. *Ἐκ τῆς ἀγάπης, τὸ ἐγγύς.* we look at an Object till we love. There is a Delight founded only in Acquaintance; but if Merit accompanies, the Pleaſure increaſes. Theſe Ejaculations may be per-

performed undiscernedly ; without hindring Business or Ostentation. We may steal up a pious Thought at Work, or in Company, without stopping the Work ; or incurring Censure. For Instance ; when the Clock strikes, one may think, *Now I am nearer Heaven by an Hour.* When we pass by a Church ; *God is surely in this Place^a, quickly must I appear naked before him.* When we see a Funeral, *There's one steps into the Grave before me ; I am but a little reprieved.* When we awake, *Vouchsafe, O Lord, to keep me this Day without Sin.* When we settle to Sleep ; *Take Care of thy poor Creature, O good Lord ; I commit my self to thy Mercy.*

I am not so vain to prescribe Forms of Meditation to the well-disposed ; my meaning being only to shew, that when the Grace and good Spirit of God possess a Man's Heart, he'll find Abundance of Occasion to improve in Piety ; and these Improvements will defend him from the Sin of Uncleanness. I retain somewhat of my *Westminster* Education still ; I hope it will not be construed Pedantry, when I cited some little Scraps of my reading.

But I see my Wife has a Paper in her Hand ; I am certain it relates to Goodness, for she deals in nothing so much. Come my Dear let's have it.

Indeed, said the Lady, I should be highly blam'd and pitied too ; if I had not some Regard to Vertue ; having the Happiness of your Conversation and Example so many Years. 'Tis your own good Opinion that I am beholden to ; for, looking thro' painted Glass, makes the thing we look at, of the same Colour with the Glass. If you think me good, I am so to you ; without any Merit of my own. You are not the first, that *made* the Idol he *rever'd*. Your Satisfaction in my Vertue would tempt me almost to be proud ; but that I consider, it would render me an unfit Companion for a Man of Sense.

Nay, Madam, said the Alderman, I did not lay a Trap for a Complement, only attempted to do you a small Piece of Justice ; for I must with Pleasure own, that my Relation to so much Goodness, is the greatest Felicity of my Life ; and I could fairly demonstrate it, but that I know your Modesty can bear any thing but your own just Praises.

Kindness in you, my Dear, said the Lady, is hardly commendable ; for you can't help it. If I shine, 'tis by a borrow'd Light ; as the Moon does. You are my Sun ; when you set, or be eclips'd, I must be darken'd. Now to the Paper, 'tis call'd a serious Thought. 'Awake,

^a Gen. xxviii. 16.

‘Awake, Awake, my stupid Soul, let’s consider what we are a doing; what the Consequence of Things will be! Time that is passing off into Eternity, wears me away; I die daily^a and hourly. Am I fitter to die now than yesterday? Do I grow in Virtue as I grow in Years? Am I really wiser and better than I was? if not, I dream waking, am walking leisurely and gradually into Hell; without Thought or Care: and if the Thread of Life should snap, am within a Minute of Damnation.

‘Perhaps I have not an Hour to live, what will become of me when I am dead! I know the Worms wait to eat up my Body, that I value so much; but my Soul, my precious and immortal Soul; what will become of that? How shall that be disposed of! That must appear naked before a righteous God, where no Shuffling or Evasion will pass: Where my Actions compar’d with the Rule, the Reflexions of my own conscious Mind, and infinite Justice, will determine, and accompany me for ever.

‘*The Tree must lie as it falls*^b, while I am alive I can chuse; after Death, there is no more choice, but I must receive the Wages and Fruit of my Works. Holiness is the only Way to Happiness; And tho’ God is pleased to accept of Repentance instead of Innocence; yet is that Repentance a Matter of utmost Moment, nicest Concern, and tremendous Consequence imaginable: For upon the Sincerity of it, my Salvation depends. ’Tis no less than a Change of Mind and Manners; ’tis a thoro’ turning from the Creature to God; forsaking and detesting Corruption and Vice; abhorrent to the divine Nature: and becoming in some Respect like the Deity. A Mistake here is fatal for ever; for this, in Conjunction with divine Compassion, is the last Cast and Resort. Should I be so harden’d to neglect repenting, or so weak to think that a just All-seeing God would be put off with some formal shewish superstitious Acts; while I retain Malice, Pride, or Lust in my Heart; I should be the Contriver of my own Ruine, and perish in Despite of infinite Mercy.

‘Speak out my Soul! Is it worth my while to spend my Days in Filth and Sensuality, and forfeit the Favour of God for ever? Can I forgive my self to wallow in Uncleaness, when my Reason contradicts my Practice, and an holy God observes as Witness, who will be my Judge? Will God *forgive me*, who delight to *affront him*? Can he alter his Nature, or make a new Law to save an old Offender.

‘Why

^a 1 Cor. xv. 31.

^b Eccles. xi. 3.

‘ Why all these Pains to be destroyed ! why all these Designs against my self ! The Terms of Salvation are adapted to my Ease and Interest ; why should I exclude my self from Heaven, when I am enabled and courted to be happy !

‘ What shall I do to be saved ? what will it profit me if I could gain the whole World, and lose my Soul ^a ? Take their Portion in this Life who so will for me ; the height of my Design shall be, to recommend my self to God ; who can make me happy here and hereafter too.

‘ I shall think my self wise enough if I can but save my Soul. Rich and honourable enough, if I can but reach to be crown’d in the Kingdom of Heaven. Let others, if they please, tire themselves after Fame ; and deck themselves with the Tinsel and Rattles of the World ; I shall think my self distinguished enough, if by Virtue I imitate God ; and sufficiently greaten’d, if my Name be but wrote in the Book of Life, my Nature sanctified, and my Sins pardon’d.

‘ ’Tis impossible my Life can last long, I am made of such perishable Materials ; but my Soul will last for ever. Shall this Soul of mine be happy or miserable for ever ? Shall it be received into the Choir of Angels, or be tormented by Loss and exquisite Pains ? Shall I earn Misery by the Pains of a wicked Life, or be wise unto Salvation ^b.

‘ Oh my dear Creator, my good God : awaken me by any Means in Time, that I sleep not in eternal Death ; and so conduct and hand me thro’ Life, by thy Providence ; that I find my Way to the blessed State where nothing *unclean* can enter ^c ; where there’s no Ruffle or Sorrow, and even Sleep shall be prevented by Immortality, not Care.

Well, Gentlemen, said the Alderman, I told you my Wife would say something that related to Virtue ; but I have a Book in my Hand that is wrote in Defiance of it. A reasonable Creature might justly Wonder — Pray, my Dear, said the Lady, give me Leave to interrupt you : Supper is just gone in ; your Book will keep cold better than *That*. To Morrow Night we’ll talk more of this Matter.

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^a Mark viii. 36.

^b 2 Tim. iii. 15.

^c Eph. v. 5.

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